FOr as moche as many have takē inhand to compyle a treates of thoo thinges/which are ſurely knowen amonge vs/ even as they declared them vnto vs/which from the beginnynge ſawe them their ſelves/and were miniſters at the doyng: I determined alſo/aſſone as I had ſearched out diligently all thinges from the beginnynge/that then I wolde wryte vnto the/good Theophilus: that thou myghteſt knowe the certente of thoo thinge/wher of thou arte informed.

¶ The fyrſt Chapter

There was in the dayes of He- A
zacharias rode kynge of Iurie/a certayne preſt
named zacharias/of yͤ courſe of Abia.
And his wyfe was of yͤ doughters of Aaron:
Elizabeth And her name was Elizabeth. Booth were
perfect before God/and walked in all the la-
wes and ordinãces of the Lorde/that no man
coulde fynde fawte with them. And they had
no chylde/becauſe that Elizabeth was barrē
and booth were well ſtricken in age.

And it cam to paſſe/as he executed the pre-
ſtes office before god/as his courſe came (ac-
Leuiti. vj.d cordinge to the cuſtome of the preſtes office)
his lot was to bourne incēce. And wēt into yͤ
tēple of yͤ Lorde & the whoale multitude of yͤ
people were with out in prayer whill the in-

cense was aburnynge. And ther appered vnto him an angell of the lorde stondinge on the ryght syde of the altare of incense. And when zacharias sawe him/ he was abasshed/ and feare came on him.

B And the angell sayde vnto him: feare not Zachary/ for thy prayer is hearde: And thy wyfe Elizabeth shall beare yͤ a sonne/ & thou shalt call his name John/ and thou shalt have ioye and gladnes/ and many shall reioyce at his birth. For he shalbe greate in the sight of the lorde/ and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holy goost/ even in his mothers wombe: & many of the chyldren of Israel shall he tourne to their Lorde God. And he shall goo before him in the sprete & power of Helyas/ to tourne the * hertes of the fathers to the chyldren/ & the vnbelevers to the wysdom of the iuste men: to make the people redy for the Lorde.

Jhon.

* To make the children have soche an harte to God as Abrahã and the fathers had.

Psal. cxxxj. Mala. iij. a. mal. iiij. b.

And Zacharias sayde vnto yͤ angell: Wherby shall I knowe this: seinge that I am olde and my wyfe well stricken in yeares. And the angell answered and sayde vnto him: I am Gabriell that stonde in the presens of God/ and am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme/ and not able to speake vntyll the tyme that these thinges be performed/ because thou belevedst not my wordes which shalbe fulfilled in their season.

A Signe is axed.

And the people wayted for zacharias/ & merveiled that he taryed in the temple. And whẽ he cam oute/he could not ſpeake vnto them. Wherby they perceaved that he had ſene ſome viſion in the temple. And he beckened vnto them/and remayned ſpeachleſſe.

✠ And it fortuned/aſſone as yͤ tyme of his office was oute / he departed home into his awne houſſe. And after thooſe dayes/his wyfe Elizabeth cōceaved/⁊ hyd her ſylfe.v.monethes ſayinge: This wyſe hath God dealte wᵗ me in yͤ dayes when he loked on me/to take from me the rebuke yᵗ I ſuffred a monge men.

C

And in yͤ.vi.moneth yͤ angell Gabriel was ſent frō god vnto a cite of Galile/named Nazareth/to a virgin ſpouſed to a man whoſe name was Joſeph/of yͤ houſſe of David/⁊ yͤ virgins name was Mary. And yͤ angell went in vnto her/⁊ ſayde: Hayle full of grace/yͤ Lorde is with yͤ: bleſſed arte thou amonge wemen.

Marie.

When ſhe ſawe him/ſhe was abaſſhed at his ſayinge:⁊ caſt in her mynde what maner of ſalutacion yᵗ ſhuld be. And yͤ angell ſayde vnto her: feare not Mary: for thou haſt founde grace wᵗ god. Loo: thou ſhalt cōceave in thy wombe/⁊ ſhalt beare a ſonne/⁊ ſhalt call his name Jeſus. He ſhalbe greate/⁊ ſhalbe called the ſonne of the hyeſt. And yͤ lorde God ſhall geve vnto him the ſeate of his father David/⁊ he ſhall raygne over yͤ houſſe of Jacob for ever/⁊ of his kyngdome ſhalbe none ende.

Eſa.vij.
d.
Jeſus.
Daniel.
vij.d.
Mic.iiij.e

Then ſayd Mary vnto yͤ angell: How ſhall this be/ſeinge I knowe not a man? And yͤ angell anſwered ⁊ ſayd vnto her: The holygooſt ſhall come apon the/⁊ yͤ power of yͤ hyeſt ſhall

D

over ſhaddowe yͤ. Therfore alſo yͭ holy thinge which ſhalbe borne/ſhalbe called yͤ ſonne of god. B And beholde/thy coſen Elizabeth ſhe hath alſo conceaved a ſonne in her age. And this is hyr ſixte moneth/ though ſhe be called barren: for wͭ god can nothinge be vnpoſſible. And Mary ſayd: beholde yͤ honde mayden of yͤ lorde/be it vnto me even as thou haſt ſayde. ⊬ And the angell departed from her.

Marie greteth Elizabeth.

✠ And Mary aroſe in thooſe dayes/⁊ went into yͤ mountayns wͭ haſt/into a cite of Jurie ⁊ entred into the houſſe of zachary/⁊ ſaluted Elizabeth. And it fortuned/as Elizabeth hearde yͤ ſalutacion of Mary/the babe ſpronge in her belly. And Elizabeth was filled with the holy gooſt/and cryed with a loude voyce/ ⁊ ſayde: Bleſſed arte thou amonge wemen/ and bleſſed is the frute of thy wombe. And whence hapeneth this to me/that the mother of my Lorde ſhuld come to me? For loo/aſſone as the voyce of thy ſalutacion ſownded in myne eares/the babe ſprange in my belly for ioye. C And bleſſed arte thou that beleevedſt: for thooſe thinges ſhalbe performed wich were tolde yͤ from the lorde. And Mary ſayde.

Magnificat.

My ſoule magnifieth the Lorde.
And my ſprete reioyſeth in god my ſavioure ⊬
For he hath loked on the povre degre of his honde mayde. Beholde now from hence forth
ſhall all generacions call me bleſſed.
For he that is myghty hath done to me greate thinges/and holye is his name.
And his mercy is on them that feare him tho

row oute all generacions.

He ſheweth ſtrength with his arme/he ſcattereth them that are proude in the ymaginacion of their hertes.

He putteth doune the myghty from their ſeates/and exalteth them of lowe degre.

He filleth the hongry with good thinges: and ſendeth awaye the ryche emptye.

He remenbreth mercy: and helpeth his ſervaunt Iſrael.

Eſaie. xlj.b.

Even as he promiſed to oure fathers/Abraham and to his ſeede for ever.

Eſaie. xxx.d. & liiij.b. Hiere. xxxj.a. Pſalmo. cxxxi. Ge.xxij.

And mary aboode with hyr aboute a.iii.monethes/& retourned agayne to hyr awne houſſe. ff ✠ Elizabethes tyme was come that ſhe ſhuld be delyvered/and ſhe brought forth a ſonne.

And her neghboures & her coſins hearde tell how the lorde had ſhewed great mercy vpon her/and they reioyſed with her.

Jhon is borne.

And it fortuned yͤ eyght daye:they cam to circumciſe the chylde:and called his name zacharias/after the name of his father. How be it his mother anſwered/& ſayd:not ſo/but he ſhalbe called Jhon. And they ſayd vnto hyr: Ther is none of thy kynne/that is named wᵗ this name. And they made ſignes to his father/how he wolde have him called. And he axed for wrytynge tables and wroote ſaying: His name is John. And they marvelled all. And his mouthe was opened immediatly/& his tonge alſo/& he ſpake lawdynge God. And feare came on all thē that dwelt nye vnto them. And all theſe ſayinges were noyſed

to them

abroade throughout all ẏ hyll coūtre of Jurie ⁊ all they ẏ herde thē layde them vp in their hertes ſaying: What maner chylde ſhall this be? And the honde of ẏ lorde was with him.

And his father zacharias was filled with the holy gooſt/and prophiſyed ſayinge:

Bleſſed be the Lorde God of Jſrael/for he hath viſited and redemed his people. ✠

Benedictus.

And hath reyſed vp an horne of ſalvacion vnto vs/in the houſſe of his ſervaunt David.

G

Even as he promiſed by ẏ mouth of his holy prophetꝭ which were ſens ẏ worlde began

That we ſhuld be ſaved from oure enemies and from the hondis of all that hate vs:

To fulfill the mercy promiſed to oure fathers/and to remember his holy covenaunt.

And to performe the ooth e which he ſware to oure father Adraham/for to geve vs.

Pſalmo. lxxiij. c .cxxxj.d Hiere. xxiij.a and xxx. b. Hieremie xxxj.f. Gene. xxix.c.

That we delyvered oute of ẏ hondes of oure enemyes/myght ſerve him with oute feare/all the dayes of oure lyfe/in ſuche holynes ⁊ ryghteweſnes that are accept before him.

And thou chylde/ſhalt be called the Prophet of the hyeſt: for thou ſhalt goo before the face of the lorde/to prepare his wayes:

And to geve knowlege of ſalvacion vnto his people/for the remiſſion of ſynnes:

Through the tender mercy of oure God/wherby the *daye ſpringe from an hye hath viſited vs.

*Chriſt is the daye ſpringe that geueth light to thē that ſit in darkenes of the ignoraunce of God.

To geve light to thē that ſate in darcknes and in ſhadowe of deth/and to gyde oure fete into the waye of peace.

And the chylde grew and wexed ſtronge in ſprete/& was in wyldernes/tyll the daye cam when he ſhuld ſhewe him ſylfe vnto the Iſrahelites.

¶ The.ii. Chap. ✠

A AND it chaunced in thooſe dayes: yͭ ther went oute a cōmaundment from Auguſte the Emperour/that all the woorlde ſhuld be taxed. And this taxynge was yͤ fyrſt and executed when Syrenius was leftenaūt in Syria. And every man went vnto his awne citie to be taxed. And Ioſeph alſo aſcended from Galile/oute of a cite called Nazareth/into Iurie: vnto yͤ cite of David which is called Bethleem/becauſe he was of the houſſe and linage of David/to be taxed with Mary his ſpouſed wyfe which was with chylde.

Chriſt is borne.

And it fortuned whyll they were there/her tyme was come that ſhe ſhuld be delyvered. And ſhe brought forth her fyrſt begotten ſonne/and wrapped him in ſwadlynge cloothes/& layed him in a manger/becauſe ther was no roume for them within in the ynne.

Shepeherdes.

B And ther were in the ſame region ſhepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of yͤ lorde ſtode harde by thē/& the brightnes of yͤ lorde ſhone rounde aboute them/& they were ſoore afrayed. But the angell ſayd vnto them: Be not afrayed. For beholde/I bringe you tydinges of greate ioye yͭ ſhal come to all yͤ people: for vnto you is borne this daye in the cite of David/a saveoure which is Chriſt yͤ lorde.

Signe.

And take this for a ſigne: ye hall fynde yͤ chylde ſwadde ſwadled & layed in a mãger. And ſtreight waye ther was with the angell a multitude of hevenly ſowdiers/laudynge God & ſayinge:Glory to God an hye/ & peace on the erth: and vnto men reioyſynge. ├

C And it fortuned/aſſone as the angels were gone awaye frõ them in to heven/ ☩ the ſhepherdes ſayd one to another:let vs goo evẽ vnto Bethleem/& ſe this thynge that is hapened which the Lorde hath ſhewed vnto vs. And they cam with haſte/& founde Mary and Joſeph & the babe layde in a mãger. And when they had ſene it/they publiſſhed a brode the ſayinge which was tolde them of that chylde. And all that hearde it/wondred at thoſe thinges which were tolde thẽ of the ſhepherdes. But Mary kept all thooſe ſayinges/and pondered them in hyr hert. And the ſhepherdes retourned/ prayſinge and laudinge God for all that they had herde and ſene/evyn as it was told vnto them. ├

☩ And when yͤ eyght daye was come yͭ the chylde ſhuld be circũciſed/his name was called Jeſus/ whichwas named of the angell before he was conceavedin the wombe. ├

Leuitic. xij. a

Chriſt is circunciſed.

D ☩ And when the tyme of their purificaciõ (after the lawe of Moyſes) was come/they brought him to Hieruſalem/ to preſent hym to yͤ Lorde(as yt is written in the lawe of the Lorde:every man that fyrſt openeth the matrix/ſhalbe called holy to the Lorde)& to offer (as it ys ſayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigions.

Matt. j. c

Leuiti. xij. a.

Ex. xiij. a. Nume. viij. c

Leuiti. xij. c.

And

Simeon. And beholde ther was a mā in Hieruſalem
whoſe name was Simeon. And the ſame mā
was iuſte and feared God/and longed for the
conſolacion of Iſrael/and the holy gooſt was
in him. And an anſwer was geven him of the
holy gooſt/that he ſhulde not ſe deethe/befo-
re he had ſene the lordes Chriſt. And he came
by inſpiracion in to the temple.

And when the father and mother brought
in the chylde Jeſus/to do for him after the cu-
ſtome of the lawe/then toke he him vp in his
armes and ſayde.

Nunc di- mittis. Lorde/Now letteſt thou thy ſeruaūt departe
in peace/accordinge to thy promes.
For myne eyes have ſene yͤ ſaveour ſent frō yͤ
Wich thou haſt prepared before the face of
all people.
A light to lighten the gentyls/ and the glory E
of thy people Iſrael. ✠

✠ And his father and mother merveled at
thoſe thinges which ~~were ſpokē~~ of him. And
Simeon bleſſed them/and ſayde vnto Mary
his mother: beholde / this chyld ſhalbe the
Eſa.viij. fall and reſurrecciō of many in Iſrael / and a
c.Rom.ix. ſigne which ſhalbe ſpokē agaynſte. And mor-
.g.i.petri ver the ſwearde ſhall pearce thy ſoule/ yͭ the
.ij.b. thoughtes of many hertes maye be opened.

Anna. And ther was a Propheteſſe/one Anna/the
doughter of Phanuel of the tribe of Aſer:
which was of a greate age/& had lyved with
an huſbande. vii. yeres from her virginite.
And ſhe had bene a wedowe aboute.iiii. ſcoo-
re and.iiii.yere/which went never oute of the
temple/

temple/but ſerved God with faſtinge & prayer nyght and daye. And the ſame came forth that ſame houre / and prayſed the Lorde / and ſpake of him to all that loked for redempcion in Hieruſalem.

And aſſone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their awne cite Nazareth. And the chylde grewe and wexed ſtronge in ſprete/and was filled with wyſdome/ & the grace of God was with hym. ✠

E And his father and mother went to Hieruſalem every yeare at the feeſte of eſter. ✠ And when he was.xii.yere olde/ they went vp to Hieruſalem after the cuſtome of the feeſte. And when they had fulfilled the dayes / as they returned home/ the chylde Jeſus boode ſtyll in Hieruſalem / vnknowynge to his father and mother. For they ſuppoſed he had bene in the cōpany/and therfore came a dayes iorney/& ſought him amōge their kynſfolke & acquayntaunce. And when they founde hym not/they went backe agayne to Hieruſalem/& ſought him. And it fortuned after.iii.dayes/ that they founde him in the tēple/ ſittinge in the middes of the doctours / both hearynge them and poſinge them. And all that hearde him/merveled at his wit and anſwers.

Chriſt is foūde diſputinge in the tēple.

G And when they ſawe him/ they were aſtonyed. And his mother ſayde vnto him: ſonne/ why haſt thou thus dealte with vs? Beholde thy father & I/ have ſought the/ſorowenge. And he ſayde vnto thē: how is it yͭ ye ſought me? Wiſt ye not that I muſt goo aboute my fathers buſines? And they vnderſtode not yͤ ſayinge that he ſpake to them. And he went with them/ ⁊ came to Nazareth/ ⁊ was obedient to thē. But his mother kept all theſe thinges in her hert. And Jeſus increaſed in wiſdom ⁊ age/ ⁊ in favoure with god and man. ⸭

¶ The.iii.Chapter. ✠

IN the fifteenthe yeare of the raygne of A
Tiberius the Emperoure/ Pontius Py
late beinge leftenaũt of Jurie/ ⁊ Hero
Tetrarche. de beinge Tetrach of Galile/and his brother
Philip Tetrach in Iturea ⁊ in the region of
Traconites/ ⁊ Lyſanias the Tetrach of Aby
line/when Anna ⁊ Cayphas were the hye pre
John baptiſt. ſtes: the worde of God came vnto John yͤ ſon
ne of zacharias in the wildernes. And he ca
Mat.iij.a me in to all the coaſtes aboute Jordan/ prea
Mark.j.a chynge the baptyme of repentaunce for the re
miſſion of ſynnes/at it is written in the boke
of the ſayinges of Eſaias yͤ Prophet which
Eſa.xj.a ſayeth: The voyce of a cryar in wyldernes/
John.j.c. prepare the waye of the Lorde/make hys pa
thes ſtrayght. Every valley ſhalbe fylled/and
every moũtayne ⁊ hyll ſhalbe brought lowe.
And crocked thinges ſhalbe made ſtreight: ⁊
the rough wayes ſhalbe made ſmoth: and all
fleſſhe ſhall ſe the ſaveour ſent of God. ⸭

Mar.iij.b Then ſayde he to the people that were co B
me to be baptyſed of him: O generacion of vi
pers / who hath taught you to flye from the
wrath to come? Bringe forth due frutes of re
pentaunce/and begynne not to ſaye in youre
ſelves/

The axe

ſelves/we have Abraham to oure father. For I ſaye vnto you: God is able of theſe ſtones to reyſe vp chyldren vnto Abraham. Now alſo ys the axe leyd vnto the rote of the trees: ſo yᵗ every tree which bringeth not forth good frute/ſhalbe hewē doune/⁊ caſte in to yᵉ fyre.

And the people axed him ſayinge: What ſhall we do then? He anſwered ⁊ ſayde vnto them: He that hath two coottes/let him parte with him that hath none: and he that hath meate/let him do lyke wyſe.

Publicans.

Then came ther Publicans to be baptiſed/ ⁊ ſayde vnto him: Maſter/what ſhall we do? And he ſayde vnto thē: requyre nomore then that which ys appoynted vnto you.

Soudiowres.

¶ The ſoudyoures lyke wyſe demaunded of hym ſayinge: and what ſhall we do? And he ſayde to them: Do violence to noo mā: nether trouble eny man wrongfully: but be content with youre wages.

Mat.iij.b
Mar.iij.b
Joh.j.d.

As the people were in a doute/and all men diſputed in their hertes of John/ whether he were very Chriſt: Jhon anſwered ⁊ ſayde to them all: I baptyſe you wᵗ water/but a ſtronger then I cometh after me/ whoſe ſhue latchet I am not worthy to vnlouſe: he will baptiſe you with the holy gooſt/and with fyre: which hath his fanne in his hond/and will pourge his floore/and will gader the corne in to his barne: but the chaffe wyll he bourne with fyre that never ſhalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

Fanne.

Chaffe.

They

Mat.iij.a Mar.j.b. John is preſoned.

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe/and for all the evyls which Herod had done) added this above all/ and leyd John in preſon. D

Chriſt is baptiſed.

And yt fortuned as all the people receaved baptyme (and when Jeſus was baptiſed and dyd praye) that heavē was opened ⁊ the holy gooſt came doune in a bodely ſhape lyke a dove vpō him/⁊ a voyce came frō hevē ſayinge: Thou arte my dere ſonne/in the do I delyte.

Genealogie.

And Jeſus him ſilfe was about thirty yere of age when he begāne/beinge as men ſupposed the ſonne of Joſeph. E

which Joſeph was the ſonne of Heli:
which was the ſonne of Mathat:
which was the ſonne of Levi:
which was the ſonne of Melchi:
which was the ſonne of Janna:
which was the ſonne of Joſeph:
which was the ſonne of Matatthias:
which was the ſonne of Amos:
which was the ſonne of Nahum:
which was the ſonne of Eſli:
which was the ſonne of Nagge:
which was the ſonne of Maath:
which was the ſonne of Matathias:
which was the ſonne of Semei:
which was the ſonne of Joſeph:
which was the ſonne of Juda:
which was the ſonne of Johanna:
which was the ſonne of Rheſya:
which was the ſonne of zorobabel: F

which was the ſonne of Salathiel:
which was the ſonne of Neri:
which was the ſonne of Melchi:
which was the ſonne of Addi:
which was the ſonne of Coſam:
which was the ſonne of Helmadam:
which was the ſonne of Her:
which was the ſonne of Jeſo:
which was the ſonne of Helieſer:
which was the ſonne of Joram:
which was the ſonne of Mattha:
which was the ſonne of Levi:
which was the ſonne of Simeon:
which was the ſonne of Juda:
which was the ſonne of Joſeph:
which was the ſonne of Jonam:
which was the ſonne of Heliachim:
which was the ſonne of Melea:
which was the ſonne of Menam:
which was the ſonne of Mathathan:
which was the ſonne of Nathan:
which was the ſonne of David:
which was the ſonne of Jeſſe:
which was the ſonne of Obed:
which was the ſonne of Boos:
B which was the ſonne of Salmon:
which was the ſonne of Naaſon:
which was the ſonne of Aminadab:
which was the ſonne of Aram:
which was the ſonne of Eſrom:
which was the ſonne of Phares:
which was the ſonne of Juda:
which was the ſonne of Jacob:

which was the ſonne of Yſaac:
which was the ſonne of Abraham:
which was the ſonne of Tharra:
which was the ſonne of Nachor:
which was the ſonne of Saruch:
which was the ſonne of Ragau:
which was the ſonne of Phalec:
which was the ſonne of Heber:
which was the ſonne of Sala:
which was the ſonne of Cainan:
which was the ſonne of Arphaxat:
which was the ſonne of Sem:
which was the ſonne of Noe:
which was the ſonne of Lameth:
which was the ſonne of Mathuſala:
which was the ſonne of Enoch:
which was the ſonne of Jareth:
which was the ſonne of Malalehel,
which was the ſonne of Cainan:
which was the ſonne of Enos:
which was the ſonne of Seth:
which was the ſonne of Adam:
which was the ſonne of God.

¶ The.iiii.Chapter.

Mat.iij.a
Mar.j.b.

Jeſus faſteth fourtye dayes

A Jeſus then full of the holy gooſt/ returnyd frō Jordan/ & was caryed of yͤ ſprete into wildernes/ & was.xl.dayes tempted of the devyll. And in thooſe dayes ate he no thinge. And when they were ended/ he after ward hongred. And the devyll ſayde vnto him: yf thou be the ſonne of God/ cōmaunde this ſtone yͭ it be breed. And Jeſus anſwered hym ſayinge: It is writtē: man ſhall not live by breed only/ but by every worde of God.

Deutero. viij.d.

And yͤ devyll toke him vp into an hye moūtayne/ & ſhewed him all the kyngdoms of the worlde/ evē in yͤ twinckklinge of an eye. And yͤ devyll ſayde vnto him: all this power will I geve yͤ every whit & the glory of thē: for yͭ is delyvered to me/ and to whoſoever I will/ I geve it. Yf thou therfore wilt worſhippe me/ they ſhalbe all thyne. Jeſus anſwered him & ſayde: hence from me Sathan. For it is writ- ten: Thou ſhalt honour the Lorde thy God/ and him only ſerve.

Deutero. vj.c. and. x.d.

B And he caryed him to Jeruſalem/ & ſet him on a pynacle of the temple/ & ſayd vnto him: Yf thou be the ſonne of God / caſt thy ſilfe doune from hens. For it is written / he ſhall geve his angels charge over the/ to kepe the/ and with there hondis they ſhall ſtey the vp that thou daſſhe not thy fote agaynſt a ſtone. Jeſus anſwered and ſayde to him/ it is ſayd: thou ſhalt not tempte the Lorde thy God. As ſone as the devyll had ended all his temptacions/ he departed from him/ for a ſeaſon.

Pſal.xc.c

Deutero. vj.c.

C ✱ And Jeſus retourned by the power of yͤ ſprete in to Galile/ and there went a fame of him thorowe oute all the regiō roūde aboute. And he taught in their ſynagoges/ and was commended of all men.

Mathew. iiij.b.
Mar.i,b.
Jo.iiij.f.

And he came to Nazareth where he was nourſed/ and as hys cuſtome was/ went in to the ſynagoge on the Sabboth dayes/ and ſtode vp for to rede. And ther was delyvered vnto him yͤ boke of yͤ Prophete Eſaias. And when

Mathew. xiij.b.
Mar.vj.a
Jo.iiij.f

Eſa.lxj. he had opened the boke/ he founde the place/
where it was written. The ſprete of the lorde
vpon me / becauſe he hath annoynted me: to
preache yͤ goſpell to yͤ poore he hath ſent me:
and to heale the broken harted: to preache delyveraũce
to the captive/ and ſight to the blinde
/ and frely to ſet at lyberte them that are
bruſed/ & to preache the acceptable yeare of
the Lorde. D

And he clooſed the booke/ & gave it agayne
to the miniſter/ and ſate doune. And the eyes
of all that were in the ſynagoge / were faſtened
on him. And he began to ſaye vnto them.
This daye is this ſcripture fulfilled in youre
eares. And all bare him witnes/ and wondred
at the gracious wordes which proceded oute
of his mouth/ and ſayde: Is not this Joſephs
Joſephs ſonne. ſonne?

And he ſayde vnto them: Ye maye very
well ſaye vnto me this proverbe: Phiſicion/
heale thy ſilfe. ✠ Whatſoever we have
Jo.iiij.f. heard done in Capernaum / do the ſame here
lyke wyſe in thyne awne countre. And he ſayde/
Prophete verely I ſaye vnto you: No Prophet is accepted
in his awne countre.

iij.Reg. xvij. But I tell you of a truth/ many wyddowes
Jac.v.d. were in Iſraell in the dayes of Helias/ when
hevyn was ſhet thre yeres & ſyxe monethes/
The wedowe of Sarepta. when greate fammiſſhemẽt was throughoute
all the londe/ & vnto none of them was Helias
ſent/ ſave in to Sarephta beſydes Sidon
iiij.Reg. v.d. vnto a womã that was a widow. And many
lepers were in Iſrael in the tyme of Heliſeus

the Prophete: and yet none of them was healed/ ſavinge Naaman of Siria.

Naaman

And as many as were in yͤ ſinagoge when they herde that/ were filled with wrath: and rooſe vp/ and thruſt him oute of the cite/ and ledde him evē vnto the edge of the hill/ wheron their cite was bilte/ to caſt him doune hedlynge. But he went his waye evē thorow the myddes of them: ⊢ ✠ and came in to Capernaum a cyte of Galile/ ⁊ there taught thē on the Saboth dayes. And they were aſtonyed at his doctrine: for his preachīge was wͭ power.

mat.iiij.b
Mar.j.c

And in the ſynagoge ther was a mā which had a ſprete of an vncleane devell/ and cryed with aloude voyce ſayinge: let me alone/ what haſt thou to do with vs/ thou Jeſus of Nazareth? Arte thou come to deſtroye vs? I knowe the what thou arte/ evē the holy of God. And Jeſus rebuked him ſayinge: holde thy peace/ and come oute of him. And the devyll threwe him in the myddes of them and came oute of him/ and hurt him not. And feare came on them all/ and they ſpake amonge themſelves ſayinge: what māner a thinge is this? For with auctorite and power he commaundeth the foule ſprete/ and they come out? And yͤ fame of him ſpreed abroode thorowoute all places of the countre round aboute. ⊢

mat.vij.
Mar.j.c.

The vncleane ſpirite is caſt oute.

✠ And he rooſe vp ⁊ came oute of yͤ ſinagoge/ ⁊ entred in to Simons houſſe. And Simōs motherelawe was takē with a greate fever/ ⁊ they made interceſſion to him for her. And he ſtode over her/ ⁊ rebuked the fever:

Mathew. viij.b.
Mar.i.c.
Simons mothere lawe.

and it leeft her. And immediatly ſhe aroſe ⁊ miniſtred vnto them.

Layde his hãde on them.

When the ſonne was doune/ all they that had ſicke takẽ with divers deſeaſes/brought them vnto him: ⁊ he layde his hondes on every one of them/⁊ healed them. And devils alſo cam out of many of them/crying ⁊ ſaying: thou arte Chriſt the ſonne of God. And he rebuked them/and ſuffered them not to ſpeake: for they knewe that he was Chriſt. C

Mar.j. d

Aſſone as it was daye/ he departed ⁊ went awaye into a deſert place/ ⁊ yͤ people ſought him ⁊ came to him/⁊ kept him that he ſhuld not departe from thẽ. And he ſayde vnto thẽ: I muſte to other cities alſo preache the kyngdome of God: ✝ for therfore am I ſent. And he preached in the ſynagoges of Galile.

¶ The.v.Chapter. ✠

Mathew. iiij.c. Mark.j.b

IT came to paſſe as the people preaſed vpon him/to heare the worde of God/ that he ſtoode by the lake of Genezareth: ⁊ ſawe two ſhippes ſtonde by the lake ſyde/but the fiſſhermen were gone out of thẽ/ ⁊ were waſſhynge their nettes. And he entred in to one of the ſhippes/ which perteyned to Simon/and prayed him/that he wolde thruſt out a litell from the londe. And he ſate doune and taught the people out of the ſhip. A

When he had leeft ſpeakynge/ he ſayde vnto Simon: Launche out in to the depe/and let ſlippe youre nettes to make a draught/ And Simon anſwered and ſayde to him: Maſter/we have labored all nyght/and have B

takẽ

taken nothinge. Neverthelater at thy worde I will looſe forthe the net. And when they had ſo done/they incloſed a greate multitude of fiſſhes. And their net brake: but they made ſignes to their felowes which were in the other ſhip/that they ſhuld come and helpe thē And they came: and filled bothe the ſhippes that they ſoncke agayne.

When Simon Peter ſawe that/he fell doune at Iesus knees ſayinge: Lorde goo frō me/ for I am a ſynfull man. For he was vtterly aſtonyed & all that were wͭ him/at yͤ draught of fiſſhe which they toke: & ſo was alſo Iames & Iohn yͤ ſonnes of zebede which were parteners wͭ Simon. And Iesus ſayde vnto Simon: feare not/frō hence forthe thou ſhalt catche men. And they brought the ſhippes to londe/and forſoke all/and folowed him.

Mathew viij. a
Mar. j. d.
Leper

And it fortuned as he was in a certayne cite: beholde/ ther was a man full of leproſy: & when he had ſpied Iesus/he fell on his face/ & beſought him ſayinge: Lorde/yf thou wilt/ thou canſt make me cleane. And he ſtrethed forth yͤ hond/& touched him ſayinge: I will/ be thou cleane. And immediatly the leproſy departed from him. And he warned him/ that he ſhuld tell no man: but that he ſhuld goo & ſhewe him ſelfe to the Preſte/& offer for his clenſynge/ accordinge as Moſes commaundement was/for a witnes vnto them.

Le. xiiij. a

But ſo moche the moare went ther a fame abroade of him/& moche people cam to geder to heare/& to be healed of him/of their infirmities.

ties. And he kepte him ſilfe aparte in yͤ wilderneſſes/and gave him ſilfe to prayer.

Mat.ix.a ✠ And it happened on a certayne daye/ that D
Mar.ij.a he taught:and ther ſate the phariſes: and docturs of lawe/ which were come out of all yͤ
tounes of Galile/Jurie/ & Hieruſalem. And
the power of the Lorde was to heale thē. And
beholde/mē brought a man lyinge in his beed
Palſye. which was taken with a palſie: ⁊ ſought meanes to brynge him in / and to laye him before
him. And whē they coulde not finde by what
waye they might bringe him in/be cauſe of yͤ
preaſe/they wēt vp on the toppe of yͤ houſſe/
and let him doune thorowe the tylinge/ beed
& all in the middes before Jeſus. When he
ſawe their fayth/he ſayde vnto him:man/thy
ſynnes are forgeven the. And the Scribes &
the Pariſes begane to thinke ſayinge: What
felow is this which ſpeaketh blaſphemy?
Who can forgeve ſynnes but God only?

When Jeſus perceaved their thoughtes/ E
he anſwered & ſayde vnto them: What thinke ye in youre hertes? Whether is eaſyar to
ſaye/thy ſynnes are forgevē the/or to ſaye:riſe & walke? But that ye maye knowe that the
Signe. ſonne of mā hath power to forgeve ſynnes on
erth/he ſayde vnto yͤ ſicke of the palſie: J ſaye
to the/aryſe/take vp thy beed and go home to
thy houſſe. And immediatly he roſe vp before them/⁊ toke vp his beed where on he laye/
and departed to his awne houſſe prayſinge
God. And they were all amaſed & they lauded
God/⁊ were filled with feare ſayinge: We ha

ue

ye ſene ſtraunge thynges to daye. ✝

And after that he went forthe and ſawe a publican named Levi/ ſittinge at the receyte of cuſtome/ and ſayde vnto him: folow me. And he leeft all/ rooſe vp/ and folowed him. And that ſame Levi made him a greate feaſte at home in his awne houſſe. And ther was a greate cōpany of publicans and of other that ſate at meate with him. And the Scribes and Phariſes murmured agaynſt his diſciples ſayinge: Why eate ye and drinke ye with publicās and ſynners? Ieſus anſwered and ſayde vnto thē: They yͭ are whole/ nede not of yͤ phiſicion: but they yͭ are ſicke. I came not to call yͤ rightewes/ but ſynners to repentaūce.

Mat. ix. a
Mar. ij. b.

Levi.

Publicās and ſynners.

Then they ſayde vnto him: Why do the diſciples of Iohn faſt often ⁊ praye/ ⁊ the diſciples of yͤ Phariſes alſo: ⁊ thine eate ⁊ drinke? And he ſayde vnto them: Can ye make yͤ chyldren of the weddinge faſt/ as longe as yͤ brydgrome is preſent with thē? The dayes will come/ whē the brydgrome ſhalbe takē awaye from them: then ſhall they faſt in thoſe dayes

Mat. ix. b
Mar. ij. c.
The diſciples faſt not

Then he ſpake vnto them in a ſimilitude: No mā putteth a pece of a newe garment/ in to an olde veſture: for yf he do: then breaketh he the newe/ and the pece that was taken out of the newe/ agreeth not wͭ the olde. Alſo/ no mā poureth newe wyne into olde veſſels. For yf he do/ the newe wyne breaketh the veſſels/ ⁊ runneth out it ſilfe/ ⁊ the veſſels periſſhe: But newe wyne muſt be poured into newe veſſels/ ⁊ bothe are preſerved. Alſo/ no man yͭ

New ⁊ olde agree not.

drinketh olde wine/ſtrayght waye can awaye with newe/for he ſayeth: yͤ olde is pleſaūter. D

¶ The.vi.Chapter.

Mathew. xvij.d Mar.ij.d Corne felde.

IT happened on an after ſaboth/that he went thorow the corne felde/⁊ that his diſciples plucked the eares of corne/⁊ ate/and rubbed them in their hondes. And certayne of the Phariſes ſayde vnto them: Why do ye that which is not laufull to do on the ſaboth dayes? And Jeſus anſwered them and ſayde: Have ye not redde what David dyd/ when he him ſylfe was anhungred and they which were with him: how he went into the houſſe of God/ and toke ⁊ ate the loves of halowed breed/ and gave alſo to them which were with him: which was not laufull to eate/ but for the preſtes only. And he ſayde vnto them: The ſonne of man is Lorde of the ſaboth daye.

The Saboth daye is broken

j.Regum xxj.g.

Mat.xij a Mar.iij.a

✠ And it fortuned in a nother ſaboth alſo/ that he entred in to yͤ ſinagoge ⁊ taught. And ther was a mā whoſe right honde was dryed vp. And yͤ Scribes ⁊ Phariſes watched him/ to ſe whether he wolde heale on the Saboth daye/ that they myght fynde an accuſacion agaynſt him. But he knewe their thoughtes/ ⁊ ſayde to the man which had yͤ wyddred honde: Ryſe vp/ ⁊ ſtonde forthe in the myddes. And he aroſe and ſtepped forthe. Then ſayde Jeſus vnto them: I will axe you a queſtion: Whether is it laufull on the ſaboth dayes to do good or to do evill? to ſave lyfe or for to deſtroye it? And he behelde them all in cōpaſſe/

Dryed honde.

and

& ſayd vnto yͤ man: Stretche forth thy honde. And he dyd ſo & his honde was reſtored/& made as whoole as the other. And they were filled full of madnes / and comuned one with another/what they myght do to Jeſu. ✠

Madnes

C And it fortuned in thooſe dayes / that he went out into a mountayne for to praye / and cōtinued all nyght in prayer to god. And aſſone as it was daye/he called his diſciples/ and of thē he choſe twelve / which alſo he called apoſtles. Simon whō he named Peter: & Andrew his brother. James & Jhō / Philip and Bartlemew/Mathew and Thomas/James the ſonne of Alpheus & Simon called zelotes and Judas James ſonne/and Judas Iſcarioth/which ſame was the traytour.

Mat.x.a
Mar.iij.b

The twelve are choſen.

✠ And he came doune with them and ſtode in the playne felde with the company of his diſciples / & a greate multitude of people out of all parties of Jurie and Jeruſalem/ & from the ſee cooſte of Tire and Sidon/which came to heare hym/and to be healed of their diſeaſes: & they alſo that were vexed with foule ſpretes/& they were healed. And all the people preaſed to touche him: for there went vertue out of him/and healed them all.

D

And he lifted vp his eyes apon the diſciples/and ſayde: Bleſſed be yͤ poore: for yours is the kyngdome of God. Bleſſed are ye that honger now: for ye ſhalbe ſatiſfied. Bleſſed are ye yͭ wepe now: for ye ſhall laugh. Bleſſed are ye when men hate you /& thruſt you oute of their companye/and rayle /& abhorre youre

Mat.v.a

Couenauntes.

name as an evyll thinge/for the ſonne of mānes ſake. Reioyſe ye then/and be gladde: for beholde/youre rewarde is greate in heven. ¶

True prophetes.

After this manner their fathers entreated the Prophetes.

Am. vj. a
Eccle. xxxj. a.

But wo be to you that are ryche: for ye have therin youre conſolacion. Wo be to you yͤ are full: for ye ſhall honger. Wo be to you that now laugh: for ye ſhall wayle and wepe. Wo be to you when all men prayſe you: for ſo dyd their fathers to the falſe prophetes.

Couenauntes.
Love.
Mat. v. g
Do good
Bleſſe.
Praye.
All the lawe.

But I ſaye vnto you which heare: Love youre enemyes. Do good to thē which hate you. E Bleſſe thē that courſe you. And praye for thē which wrongfully trouble you. And vnto him that ſmyteth the on the one cheke/offer alſo yͤ other. And him that taketh awaye thy gowne/forbid not to take thy coote alſo. Geve to every man that axeth of the. And of him that taketh awaye thy goodes/axe them not agayne. And as ye wolde that men ſhuld doo to you: ſo do ye to them lykewyſe.

Mathew vij. b
To. iiij. c.
Mat. v. g
Lende.

If ye love thē which love you: what thanke are ye worthy of? For the very ſynners love their lovers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very ſynners do even the ſame. If ye lende to them of whome ye hoope to receave: what thanke ſhall ye have: for the very ſynners lende to ſynners/to receave as moch agayne. Wherfore/love ye youre enemys/do good and lende/lokynge for nothinge agayne and youre rewarde ſhalbe greate/and ye ſhalbe the be the chyldren of the hyeſt:for he is kynde vnto the vnkynde and to the evyll.

Covenauntes.

F ✠ Be ye therfore mercifull/as youre father is mercifull. Judge not ⁊ ye ſhall not be Judged. Condemne not:and ye ſhall not be condemned. Forgeve /and ye ſhalbe forgeven. Geve/⁊ yt ſhalbe geven vnto you: good meaſure/preſſed doune/ſhaken to geder and runnynge over/ſhall men geve into youre boſomes. For with what meaſure ye mete/with yͤ ſame ſhall men mete to you agayne.

Mathew.vij.a.

Judge not.

Ma.vij.a

Ma.iiij.c

Forgeve.

And he put forthe a ſimilitude vnto thē: Can the blynde leade yͤ blynde? Do they not both then fall into yͤ dyche? The diſciple is not above his maſter. Every mā ſhalbe perfecte/even as his maſter is. Why ſeyſt thou a moote in thy brothers eye/⁊ conſidereſt not yͤ beame yͭ is in thyne awne eye? Ether how cāneſt thou ſaye to thy brother: Brother/let me pull out yͤ moote that is in thyne eye:when thou perceaveſt not the beame that is in thyne awne eye? Ypocrite/caſt out yͤ beame out of thyne awne eye fyrſt/and then ſhalt thou ſe perfectly/to pull out the moote out of thy brothers eye. ✠

Mathew.xv.b.

Measure

Mat.x.c.

Mote.

Jo.xiij.b

Ma.vij.a.

Beame.

G It is not a good tree that bringeth forthe evyll frute:nether is that an evyll tree/that bringeth forthe good frute. For every tree is knowen by his frute. Nether of thornes gader men fygges / nor of buſſhes gader they grapes. A good man out of the good treaſure of his hert / bringeth forthe that which is good. And an evyll man out of the evyll treaſure of his hert / bringeth forthe that

Ma.vij.a

mat.xij.c

The tree is knowē bi his frute.

which ys evyll. For of the aboundaunce of yͤ het/his mouthe ſpeakethe.

The mouthe ſpeaketh of yͤ fullnes of the heart.

Why call ye me Maſter/ Maſter: and do not as I bid you? whoſoever cometh to me and heareth my ſayinges/& dothe the ſame/I will ſhewe you to whome he ys lyke. He is like a man which bilt an houſſe: and digged depe/and layde the foundaciõ on a rocke. Whẽ the waters aroſe/the fludde bet apõ that houſſe/and coulde not move yt. For it was grounded apon a rocke. But he that heareth & doth not/is lyke a man that with out foundacion bylt an houſſe apon the erth / agaynſt which the fludde did bet: and it fell by and by. And yͤ fall of yͭ houſſe was greate.

To builde on a rocke.

To builde on ſonde.

¶ The.vii.Cha.

Mathew. viij.a.

When he had ended all his ſainges in the audience of the people / he entred into Capernaũ. And a certayne Centurions ſeruaunte was ſicke and redy to dye whom he made moche of. And when he hearde of Jeſu/he ſent vnto him the elders of the Jewes/beſechinge him yͭ he wolde come & heale his ſervaunt. And they came to Jeſus and beſought him inſtantly ſayinge: He is worthi that thou ſhuldeſt do this for him. For he loveth oure nacion/and hath bilt vs a ſinagoge And Jeſus went with them. A

Centurion.

And when he was not farre frõ the houſſe/ the Centuriõ ſent frendes to him ſayinge vnto him: Lorde trouble not thy ſilfe: for I am not worthy yͭ thou ſhuldeſt enter vnder my roffe. Wherfore I thought not my ſilfe worthy to come vnto the: but ſaye the worde / and B

my ſer-

ſervaunt ſhalbe whoole. For I lyke wyſe am a man vnder power/and have vnder me ſoudiers/⁊ I ſaye vnto won/goo: and he goeth. And to another/come: and he cometh. And to my ſervaunt/do this: ⁊ he doeth it. When Jeſus herde this/he merveyled at him/⁊ turned him about ⁊ ſayd to the people that folowed him: I ſaye vnto you/I have not founde ſo greate faith/noo/ not in Iſrael. And they yͭ were ſent/turned backe home agayne/⁊ founde the ſervaunt that was ſicke/whoole.

C ✠ And it fortuned after that/that he went into a cite called Naim/⁊ many of his diſciples went wͭ him/⁊ moche people. When he came nye to the gate of the cite: beholde/ther was a deed man caried out which was yͤ only ſonne of his mother/and ſhe was a widowe/ and moche people of the cite was with her. And when yͤ lorde ſawe her/he had compaſſion on her/⁊ ſayde vnto her: wepe not. And he went ⁊ touched the coffyn/⁊ they yͭ bare him/ ſtode ſtill. And he ſayde: Yonge man/ I ſaye vnto the/aryſe. And yͤ deed ſate vp ⁊ beganne to ſpeake. And he delyvered him to his mother. And ther cā a feare on thē all. And they glorified god ſayinge: a greate prophet is ryſen amōge vs/⁊ god hath viſited his people ✠ ✠ And this rumor of him wēt forthe throughout all Jurie/and thorowout all the regions which lye rounde about.

The deed is rayſed.

Mat. xi. a

And yͤ diſciples of John ſhewed him of all theſe thinges. And John called vnto him .ii. of his diſciples/⁊ ſent thē to Jeſus ſayinge:

Jhon baptiſt ſendeth to Chriſt.

Arte thou he that ſhall come:or ſhall we loke for another? When the men were come vnto him/they ſayde: John baptiſte ſent vs vnto yͤ ſayinge: Arte thou he that ſhall come:or ſhall we wayte for another? And at yͤ ſame tyme he cured many of their infirmites ⁊ plages/⁊ of evyll ſpretes/⁊ vnto many that were blynde/ he gave ſight. And Jeſus anſwered and ſayd vnto them: Goo youre wayes ⁊ ſhewe John/ what thinges ye have ſene and harde: how yͭ the blynde ſe/the halt goo/the lepers are clenſed/the deafe heare/the deed aryſe/to the poore is the glad tydinges preached/and happy is he/that is not offended by me.

Eſai. lx.

When yͤ meſſengers of John were departed/he began to ſpeake vnto yͤ people of John What wēt ye oute into yͤ wildernes for to ſe? went ye to ſe a rede ſhaken wͭ yͤ wynde? But what went ye out for to ſe? A mā clothed in ſofte rayment? Beholde they which are gorgeouſly apparelled/⁊ lyve delicatly/are in kynges courtes. But what went ye forth to ſe? A prophete? Ye I ſaye to you/⁊ moare then a prophete. This is he of whō it is wryttē: Beholde I ſende my meſſenger before thy face/to prepare thy waye before the. For I ſaye vnto you: a greater prophete then John/amōge womēs chyldrē is ther none. Neverthelesse one yͭ is leſſe in yͤ kyngdō of god/is greater thē he

D

Mal. iij. a

Publicans iuſtifie god

And all the people that hearde/and the publicans/ iuſtified God/and were baptiſed with the baptim of John. But the phariſes ⁊ ſcribes deſpiſed yͤ counſell of god agaynſt

Phariſes deſpiſe yͤ councell of god.

them ſelves/and were not baptiſed of him.

Mat. xi. d

E And ỹ lorde ſayd: Wher vnto ſhall I lykē the men of this generacion/⁊ what thinge are they lyke? They are lyke vnto chyldrē ſittynge in ỹ market place/⁊ cryinge one to another/⁊ ſayinge: We have pyped vnto you/⁊ ye hahave not daunſed: we have mourned to you/and ye have not wept. For Iohn baptiſt cam/nether eatynge breed ner drinkynge wyne/⁊ ye ſaye: he hath the devyll. The ſonne of man is come and eateth and drinketh/⁊ ye ſaye: beholde a man which is a glotton/⁊ a drinker of wyne/a frende of publicans and ſynners. Yet is wyſdome iuſtified of all her chyldren.

Wiſdom

✠ And one of the phariſes deſyred him that he wolde eate with him. And he went into ỹ phariſes houſſe/⁊ ſate doune to meate. And beholde a woman in that cite/which was a ſynner/aſſone as ſhe knewe that Ieſus ſate at meate in the phariſes houſſe/ſhe brought an alablaſter boxe of oyntmēt/⁊ ſhe ſtode at his fete behynde him wepynge/and beganne to weſſhe his fete with teares/and dyd wipe thē with the heares of her heed/and kyſſed his fete/and anoynted them with oyntment.

Marie of Bethanie

When the phariſe which bade him/ſawe that/he ſpake with in him ſylfe/ſayinge:

F If this man were a prophete/he wolde ſurely have knowen who ⁊ what maner woman this is which toucheth him/for ſhe is a ſynner. And Ieſus anſwered ⁊ ſayde vnto him: Simon I have ſome what to ſaye vnto ỹ. And he ſayd maſter ſaye on. There was a certayne len der which had two detters/yͤ one ought five hondred pence/& the other fyfty. When they had nothinge to paye/he forgave thẽ boothe. Which of them tell me/will love him mooſt? Simon anſwered and ſayde:I ſuppoſe/that he to whom he forgave mooſt. And he ſayde vnto him: Thou haſt truly iudged.

And he turned to the woman/& ſayde vnto Simon: Seiſt thou this woman? I entred into thy houſſe/& thou gaveſt me noo water to my fete but ſhe hath weſſhed my fete with teares/& wiped thẽ with the heeres of her heed. Thou gaveſt me no kyſſe:but ſhe/ſence yͤ tyme I came in/hath not ceaſed to kyſſe my fete Myne heed wͭ oyle thou dydeſt not anoynte: but ſhe hath annoynted my fete wͭ oyntmẽt. Wherefore I ſaye vnto the:many ſynnes are forgevẽ her/for ſhe *loved moche. To whom leſſe is forgeven/the ſame doeth leſſe love.

* Love is yͤ ſigne yͭ the ſynnes are forgeven her.

And he ſayde vnto her/thy ſynnes are forgeven yͤ. And they yͭ ſate at meate with him/beganne to ſaye within them ſelves: Who is this which forgeveth ſynnes alſo? And he ſayde to yͤ woman: Thy faith hath ſaved the/Goo in peace. ✠

¶ The. viii. Chap.

AND it fortuned after that/that he him ſylfe went throughout cities & tounes/ A preachynge/and ſhewinge yͤ kyngdom of God/& the twelve with him. And alſo certayne wemen/which wer healed of evell ſpretes/and infirmities: Mary called Magdalen/out of whom went ſeven devyls/& Joanna yͤ wyfe of Chuſa Herodes ſtewarde/& Suſanna and many other: which ministred vnto thẽ of their substaunce. ✠ When moch people were gadred to gether/⁊ were come to him out of all cities/he spake by a similitude. A sower went out to sowe his seede: ⁊ as he sowed/some fell by the waye syde/and it was troden vnder fete/and the foules of the ayre devoured it vp. And some fell on ston/⁊ assone as it was spronge vp/it widdred awaye/because it lacked moystnes. And some fell amonge thornes/and yͤ thornes spronge vp with it/⁊ choked it. And some fell on good grounde/⁊ sprõge vp ⁊ bare frute/an hondred foolde. And as he sayde these thinges/he cryed: He that hath eares to heare/let him heare.

mat.xij.a
Ma.iiij.a

Sower.

B And his disciples axed him sayinge: what maner similitude is this? And he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitudes/ that when they se/they shuld not se: ⁊ when they heare they shuld not vnderstonde.

Esa.vij.e
Mathew.
xiij.b.
ma.iiij.b.
Joa.xij.f
Ro.xj.b.

The similitude is this. The seede is yͤ worde of God. Thoose yͭ are besyde the waye/are they that heare/⁊ afterwarde cometh yͤ devyll ⁊ taketh awaye the worde out of their hertes/ lest they shuld beleve and be saved. They on the stonnes/are they which when they heare/ receave the worde with ioye. But these have noo rootes/which for a whyle beleve/⁊ in tyme of temtaciõ goo awaye. And yͭ which fell amonge thornes/are they which heare/⁊ goo forth/⁊ are choked wͭ cares ⁊ wͭ riches/⁊ volupteous lyvinge/and bringe forth noo frute.

The sower is expounded.

That in yͤ good grounde/are they which with
Candell. a good & pure hert/heare the worde & kepe it/
Mat.v.b and bringe forth frute with pacience. ✠

Ma.iiij.c. No man lyghteth a candell/& covereth it C
Mat.x.c vnder a veſſell/nether putteth it vnder yͤ table:
Mar.iij.c but ſetteth it on a candelſticke/that they
that enter in/maye ſe yͤ lyght. No thinge is in
ſecret/yͭ ſhall not come abroode: Nether eny
Mathew. thinge hyd/that ſhall not be knowen/& come
xiij.b. to lyght. Take hede therfore how ye heare.
c.xxv.c. For whoſoever hath/to him ſhalbe gevẽ: And
ma.iiij.c. whoſoever hath not/frõ him ſhalbe takẽ/even
Mathew. that ſame which he ſuppoſeth that he hath.

xij.d. Then came to him his mother and his brethren/
Mar.iij.d and coulde not come at him for preaſe.
Mother And they tolde him ſayinge: Thy mother
& brethrẽ and thy brethren ſtonde with out/and wolde
Ma.viij.c ſe the. He anſwered and ſayd vnto them: my
mar.iiij.d mother and my brethren are theſe which heare
the worde of God and do it.

✠ And it chaunſed on a certayne daye that D
he went into a ſhippe/and his diſciples alſo/
and he ſayde vnto them: Let vs goo over vnto
the other ſyde of the lake. And they lanched
forthe. And as they ſayled/he fell a ſlepe/and
Jeſus there aroſe a ſtorme of wynde in yͤ lake/& they
ſlepeth were fylled with water/& were in ieopardy.
in yͤ ſhip. And they went to him and awoke him ſayinge:
Maſter Maſter/we are looſt. Then he aroſe
and rebuked the wynde and the tempeſt of
water/and they ceaſed/and it wexed calme.
And he ſayd vnto thẽ: where is youre faith?
They feared and wondred ſayinge one to another:

ther: what felowe is this? for he cōmaundeth bothe the wyndes and water/and they obey him? k And they sayled vnto the region of ỷ Gaderenites/which is over agaynſt Galile.

Mathew viii.c.
Mar.v.a
Gaderenites

And as he went out to londe/ther met him a certayne man out of ỷ cite/which had a devyll longe tyme/and ware noo clothes/nether aboode in eny houſſe: but amonge graves. When he ſawe Jeſus/he cryed/and fell downe before him/and with a loude voyce ſayde: What have I to do with the Jeſus the ſonne of the God mooſt hyeſt? I beſeche the torment me not. Then he cōmaunded ỷ foule ſprete to come out of the man. For ofte tymes he caught him/⁊ he was bounde with chaynes ⁊ kept with fetters: and he brake the bondes/and was caryed of the fende/into wyldernes.

E

And Jeſus axed him ſayinge: what is thy name? And he ſayde: Legion/becauſe many devyls were entred into him. And they beſought him/ỷͭ he wolde not cōmaunde thē to goo out into ỷ depe. And ther was there by an heerde of many ſwyne/fedynge on an hyll: ⁊ they beſought him/ỷͭ he wolde ſoffre thē to enter into thē. And he ſoffred thē. Then went the devyls out of the man/⁊ entred into the ſwyne: And the heerd toke their courſe ⁊ ran heedlynge into the lake/and were choked. When the herdmen ſawe what had chaunſed/they fleed and tolde it in the cite and in the villages.

Legion

Swyne.

And they came out to ſe what was done: ⁊ came to Jeſus/⁊ founde ỷ man/out of whō the devyls were departed/ſittynge at the fete of Jeſus/clothed ⁊ in his right mynde/⁊ they were afrayde. They alſo wich ſawe it/tolde thē by what meanes he yᵗ was poſſeſſed of yᵉ devyll/was healed. And all the whole multitude of yᵉ cōtrye of the Gaderenites/beſought him yᵗ he wolde departe from thē: for they were taken wᵗ greate feare. And he gate him into the ſhippe ⁊ returned backe agayne. Then the man out of whom the devyls were departed/beſought him yᵗ he myght be wᵗ him: But Jeſus ſent him awaye ſayinge: Goo home agayne into thyne awne houſſe/⁊ ſhewe what great thinges God hath done to yᵉ. And he went his waye/⁊ preached thorow out all the cite what great thinge Jeſus had done vnto him.

mat.ix.c.
Mar.v.b.
The Rulers doughter is raiſed.

F

And it fortuned when Jeſus was come agayne that yᵉ people receaved him. For they all wayted for him. And beholde ther came a man named Jairus (and he was a ruler of yᵉ ſynagoge) ⁊ he fell doune at Jeſus fete/⁊ beſought him yᵗ he wolde come into his houſſe/for he had but a doughter only/apon a twelve yere of age/and ſhe laye a dyinge. And as he went the people thronged him.

Iſſue of bloude.

And a woman havynge an iſſue of bloud twelve yeres (which had ſpent all her ſubſtance amonge phiſiciōs/nether coulde be holpen of eny) came behinde him/⁊ touched the hem of his garmēt/⁊ immediatly her iſſue of bloud ſtaunched. And Jeſus ſayde: Who is it that touched me: when every man denyed/Peter ⁊ they yᵗ were with him/ſayde: Maſter/the people thruſt the and vexe the: ⁊ ſayeſt thou/

who touched me? And Jeſus ſayd: Some body touched me. For I perceave that vertue is gone out of me. When the woman ſawe/that ſhe was not hid/ ſhe came trimblynge / & fell at is fete/and tolde him before all the people for what cauſe ſhe had touched him/and how ſhe was healed immediatly. And he ſayde vnto hyr: Doughter be of good comforte / Thy faith hath made the hoale/goo in peace.

Whyll he yet ſpake/there came one from yͤ
E rulers of the ſynagogis houſſe which ſayde to him:thy doughter is deed/diſeaſe not the maſter. When Jeſus hearde that/He anſwered the father/ſayinge: Feare not/beleve only/ & ſhe ſhalbe made whole. And when he came to yͤ houſſe/he ſuffred no man to goo in with him/ſave Peter/James & John/& the father and the mother of the mayden. Every body weept & ſorowed for her. And he ſayde: Wepe not:for ſhe is not deed/but ſlepeth. And they lewgh him to ſcorne. For they knew that ſhe was deed. And he thruſt thē all out/& caught her by the honde/and cryed ſayinge: Mayde aryſe. And hyr ſprete came agayne/& ſhe rooſe ſtrayght waye. And he commaunded to geve her meate. And the father and the mother of hyr were aſtonyed. But he warned thē that they ſhuld tell noo man/what was done.

Mat.x.d.
Mar.iij.b

¶ The.ix.Chapter.

The twelve are ſent.
Mat.x.a
Mar.vj.a

A Then called he the.xii. to gether/ & gave them power/and auctorite over all devyls/and that they myght heale diſeaſes. And he ſent them to preache the kyngdome

Mat.x.a.
Mar.vj.a
*Go not frō houſſe to houſſe as freers do.
Act.xiij.
Duſt

dome of God/ & to cure the ſick. And he ſayd to them: Take nothinge to ſucker you by yͤ waye: nether ſtaffe/ nor ſcripe/ nether breed/ nether money/ nether have twoo cootes. And whatſoever *houſſe ye enter into/ there abyde & thence departe. And whoſoever will not receave you/ when ye go out of that cite/ ſhake of the very duſt from youre fete/ for a teſtimony agaynſt them. And they went out/ & went thorow the tounes/ preachinge the goſpell and healynge every wheare.

Mathew. xiiij.a.
Ma.vj.b

And Herod the tetrarch herde of all that was done of him/ and douted/ becauſe that it was ſayde of ſome/ that John was ryſen agayne from deeth: and of ſome/ that Helyas had apered: and of other/ that one of the olde prophetes was ryſen agayne. And Herod ſayde: John have I behedded: who then is this of whom I heare ſuche thinges? And he deſyred to ſe him.

Mathew. xiiij.b.
Ma.vj.d

B

And the Apoſtles retourned/ and tolde him what great thinges they had done. And he toke them and went a ſyde into a ſolitary place/ nye to a citie called Bethſaida. And yͤ people knewe of it/ and folowed him. And he receaved them/ and ſpake vnto them of the kyngdome of God/ and healed them that had nede to be healed. And when yͤ daye beganne to weare awaye/ then came the twelve and ſayde vnto him: ſende yͤ people awaye/ that they maye goo into the tounes & villages roundabout/ and lodge/ and get meate/ for we are here in a place of wyldernes. But he ſayde vnto them:

Geve ye thē to eate. And they ſayde. We have no moo but fyve loves and two fiſſhes/except we ſhuld goo and bye meate for all this people. And they were about a fyve thouſand men. And he ſayde to his diſciples: Cauſe them to ſyt doune by fyfties in a company. And they dyd ſoo/⁊ made them all ſyt doune. And he toke the fyve loves/⁊ the two fiſſhes/⁊ loked vp to heven/⁊ bleſſed them/⁊ brake/⁊ gave to the diſciples/to ſet before yͤ people. And they ate/and were all ſatiſfied. And ther was taken vp of that remayned to thē/twelve baſkettes full of broken meate.

Fyve loves ⁊.ii. fyſſhes.

And it fortuned as he was alone prayinge/his diſciples were wᵗ him/⁊ he axed thē ſayinge: Who ſaye yͤ people yͭ I am? They anſwered ⁊ ſayd: Iohn Baptiſt. Some ſaye Helyas. And ſome ſaye/one of the olde prophete is ryſen agayne. He ſayde vnto thē: Who ſaye ye that I am? Peter anſwered and ſayde: thou arte the Chriſt of god. And he warned ⁊ commaunded them/that they ſhuld tell no man yͭ thinge ſayinge: that the ſonne of man muſt ſuffre many thinges/and be reproved of the elders/and of the hye preſtes and ſcribes/⁊ be ſlayne/and the thirde daye ryſe agayne.

Maehew. xvi.b. Mar.viii

Paſſion.

Mathew. xvii.d. Mar. viij

And he ſayde to them all/yf eny man will come after me/let him denye him ſylfe/⁊ take vp his croſſe dayly and folowe me. Whoſoever will ſave his lyfe/ ſhall loſe it. And who ſoever ſhall loſe his lyfe for my ſake/the ſame ſhall ſave it. For what avauntageth it a man/to wynne the whole worlde/yf he looſe

Chriſtes diſciple.

Mat.x.d and xvi. Marke. viij.b. Joa.xii.d

Mat. x. d mar. viij b

Love-naunt

him ſylfe or runne in domage of him ſylfe? For whoſoever is aſhamed of me/and of my ſayinges: of him ſhall the ſonne of man be aſhamed/when he cometh in his awne glorie/ & in the glorie of his father /and of the holy angels. And I tell you of a surety: There

Mat. xvj d. Marc. ix. a.

be ſome of thē yͭ ſtonde here/ which ſhall not taſt of deeth/tyll they ſe yͤ kyngdome of god.

Mat. xvij a. Marc. ix. a.

Tranſfiguracion

D

And it folowed about an. viii. dayes after thooſe ſayinges/that he toke Peter/James/ & John/& went vp into a mou̅tayne to praye. And as he prayed/yͤ facion of his countenaunce was chaunged/and his garment was whyte and ſhoone. And beholde/two men talked wͭ him/and they were Moſes & Helyas/which appered gloriouſly/and ſpake of his departinge/which he ſhuld ende at Jeruſalem. Peter and they that were with him/were hevy with ſlepe. And when they woke/they ſawe his glorie/and two men ſtondinge with him.

And it chaunſed as they departed frõ him/ Peter ſayde vnto Jeſus: Maſter/it is good beinge here for vs. Let vs make thre tabernacles/one for the/and one for Moſes/& one for Helyas: and wiſt not what he ſayde. Whyll he thus ſpake/ther came a cloude and ſhadowed them: & they feared when they were come vnder the cloude. And ther came a voyce out of the cloude ſayinge: This is my deare

Heare him.

ſonne/heare him. And aſſone as yͤ voyce was paſt/Jeſus was founde alone. And they kept it clooſe/and tolde noo man in thooſe dayes eny of thoſe thinges which they had ſene.

And it chaunſed on the nexte daye as they came doune from the hyll/ moche people met him. And beholde a man of the cōpany cryed out ſayinge: Maſter/ I beſeche yͤ beholde my ſonne/ For he is all that I have: ⁊ ſe/ a ſprete taketh him/ ⁊ ſodenly he cryeth/ ⁊ he teareth him that he fometh agayne/ and with moche payne departeth frō him/ when he hath rent him/ and I beſought thy diſciples to caſt him out/ ⁊ they coulde not. Jeſus anſwered ⁊ ſayde: O generacion with oute fayth/ ⁊ croked: how longe ſhall I be with you? ⁊ ſhall ſuffre you? Bringe thy ſonne hidder. As he yet was a cōminge/ the fende rēt him ⁊ tare him. And Jeſus rebuked yͤ vnclene ſprete/ ⁊ healed the childe/ ⁊ delivered him to his father. And they were all amaſed at yͤ mighty power of God.

Mathew. xvii. d. Mar. ix. c

The ſpirite of the fallynge ſycknes is caſt oute.

Whyll they wondred every one at all thinges which he dyd/ he ſayd vnto his diſciples: Let theſe ſayinges ſynke doune into youre eares. The tyme will come/ when the ſonne of man ſhalbe delivered into the hondes of men. But they wiſt not what yͤ worde meant/ ⁊ yt was hyd frō thē/ that they vnderſtode yt not. And they feared to axe him of that ſayinge.

Paſſion.

Then ther aroſe a diſputacion amōge thē: who ſhuld be the greateſt. When Jeſus perceaved yͤ thoughtes of their hertes/ he toke a chylde/ ⁊ ſet him hard by him/ ⁊ ſayd vnto thē: Whoſoever receaveth this chylde in my name/ receaveth me. And whoſoever receaveth me/ receaveth him yͭ ſent me. For he yͭ is leaſt amonge you all/ the ſame ſhalbe greate.

Mathew. xvii. b. Mar. ix. c

Greateſt

Forbyd

And John anſwered & ſayde: Maſter we ſawe one caſtinge out devyls in thy name/ & we forbade him / becauſe he foloweth not with vs. And Jeſus ſayde vnto him: forbyd ye him not. For he that is not agaynſt vs / is wᵗ vs.

And it folowed when the tyme was come yᵗ he ſhulde be receaved vp/then he ſet his face to goo to Hieruſalem/ & ſent meſſengers before him. And they went & entred into a citie of the Samaritans to make redy for him. But they wolde not receave him/be cauſe his face was as though he wolde goo to Jeruſalem. When his diſciples James & John ſawe yᵗ/ they ſayde: Lorde/wilt thou that we cōmaunde/that fyre come doune from heven & conſume them/even as Helias dyd? Jeſus turned about/and rebuked them ſayinge: ye wote not what maner ſprete ye are of. The ſonne of mā ys not come to deſtroye mennes lives/but to ſave them. And they went to another toune.

Fyer frō heaven

Mathew. viij.c.

G

✠ And it chaunſed as he went in the waye/a certayne man ſayd vnto him: I will folowe the whither ſoever thou goo. Jeſus ſayd vnto him: foxes have holes/and byrddes of yᵉ ayer have neſtes: but the ſonne of man hath not where on to laye his heed.

Foxes.

Burie his father.

And he ſayde vnto another: folowe me. And the ſame ſayde: Lorde ſuffre me fyrſt to goo & bury my father. Jeſus ſayd vnto him: Let the deed/bury their deed: but goo thou and preache the kyngdome of God.

And another ſayde: I wyll folowe the Lorde: but let me fyrſt goo byd them fare well/

which are at home at my houſſe. Jeſus ſayde vnto him: No man that putteth his honde to the plowe/ & loketh backe/ is apte to the kyngdome of God. ✠

Plowe.

¶ The.x.Chapter. ✠

Seventie are ſent.
mat.ix.a
Herveſt.
Lambes amonge wolves.
Mat.x.a
Ma.vj.a
Fayth ſhall miniſtre all

Affter theſe thinges/ the Lorde apoynted other ſeventie alſo/ & ſent them / two & two before him into every citie and place/ whither he him ſilfe wolde come. And he ſayde vnto them/ the harveſt is greate: but the laborers are feawe. Praye therfore the Lorde of yͤ harveſt/ to ſend forth laborers into his herveſt. Goo youre wayes: beholde/ I ſende you forthe as lambes amonge wolves. Beare noo wallet/ nether ſcryppe/ nor ſhues / and ſalute noo man by the waye. Into whatſoever houſſe ye enter/ fyrſt ſaye: Peace be to this houſſe. And yf yͤ ſonne of peace be theare/ youre peace ſhall reſt vpon him: yf not/ yt ſhall returne to you agayne. And in yͤ ſame houſſe tary ſtill eatinge & drinkinge ſoche as they have. For the laborer is worthy of his rewarde. ✠

Mat.x.a.
i.tim.v.c
Duſt.

Go not frō houſſe to houſſe: & in to whatſoever citye ye enter/ yf they receave you/ eate ſoche thinges as are ſet before you / & heale the ſicke yͭ are theare/ & ſaye vnto them: the kyngdome of God is come nye vpon you. But into whatſoever citie ye ſhall enter/ yf they receave you not/ goo youre wayes out into the ſtreetes of yͤ ſame/ and ſaye: even the very duſt/ which cleaveth on vs of your citie/ we wipe of agaynſt you: Not withſtondinge/ marke this that yͤ kyngdome of God was come nie vpon you. Ye ⁊ I ſaye vnto you: that it ſhalbe eaſier in that daye/ for Sodom then for yͤ cytie.

Wo be to the Chorazin: wo be to yͤ Bethſaida. For yf yͤ miracles had bene done in Tyre ⁊ Sidõ/ which have bene done in you/ they had a greate whyle agone repẽted/ ſitting in heere ⁊ aſſhes. Nevertheleſſe it ſhalbe eaſier for Tyre ⁊ Sidon/ at the iudgement/ then for you. And thou Capernaũ which art exalted to heavẽ/ ſhalt be thruſt doune to hell. He yͤ heareth you/ heareth me: ⁊ he that diſpiſeth you/ deſpiſeth me: and he that diſpiſeth me/ deſpiſeth him that ſent me.

C

Corazim
Betſaida
Tyre
Sidon
Capernaum.

Mat.x.d.
Jo.xiij.c.

And the ſevẽtie returned agayne with ioye ſayinge: Lorde even the very devyls are ſubdued to vs thorowe thy name. And he ſayde vnto them: I ſawe ſatan/ as it had bene lightenyng/ faule doune frõ heavẽ. Beholde I geve vnto you power to treade on ſerpẽtes and ſcorpions/ ⁊ over all maner power of the enimye/ ⁊ no thinge ſhall hurte you. Nevertheleſſe/ in this reioyſe not/ that yͤ ſpretes are vnder youre power: but reioyſe/ be cauſe youre names are wrytten in heaven.

Reioyſe.

That ſame tyme reioyſed Jeſus in yͤ ſprete/ ⁊ ſayde: I confeſſe vnto yͤ father/ Lorde of heaven ⁊ erth/ yͤ thou haſt hyd theſe thynges from the wyſe ⁊ prudent/ ⁊ haſt opened them to the babes. Even ſo father/ for ſoo pleaſed it the. All thinges are geven me of my father. And no man knoweth who the ſonne is/ but the father: nether who the father is/ ſave the ſonne/ ⁊ he to whõ the ſonne wyll ſhewe him.

D

Mat.xj.d
Babes.
Mat.xj.d
He onlye that is/ taught of Chriſt/ knoweth yͤ father.

And he turned to his diſciples/⁊ ſayde ſecretly: * Happy are yͤ eyes/which ſe yͭ ye ſe. For I tell you that many prophetes ⁊ kyngꝭ have deſired to ſe thoſe thinges which ye ſe/⁊ have not ſene them: ⁊ to heare thoſe thinges which ye heare/and have not hearde them.

Mathew xiij.b.

And beholde/a certayne Lawere ſtode vp/⁊ tempted him ſayinge: Maſter what ſhall I do/to inheret eternall life? He ſayd vnto him: What is written in the lawe? How redeſt thou? And he anſwered ⁊ ſayde: Loue thy Lorde God/with all thy hert/⁊ with all thy ſoule/⁊ with all thy ſtrẽgthe/⁊ with all thy mynde: ⁊ thy neghbour as thy ſylfe. And he ſayde vnto him: Thou haſt anſwered right. This do and thou ſhalt live. He willinge to iuſtifie him ſilfe/ſayde vnto Jeſus: Who is then my neghbour?

Mathew. xxij. d
Mar. xij c
Eternall lyfe.
Deutero. vj. b.

Jeſus anſwered ⁊ ſayde: A certayne mã deſcended frõ Hieruſalem in to Hierico/⁊ fell in to the hondes of theves/which robbed him of his raymẽt ⁊ wounded him/⁊ departed levynge him halfe deed. And by chaunce ther came a certayne preſte that ſame waye/⁊ when he ſawe him/he paſſed by. And lykewyſe a Levite/when he was come nye to the place/wẽt ⁊ loked on him/and paſſed by. Then a certayne Samaritane/as he iornyed/came nye vnto him/⁊ when he ſawe him/had compaſſion on him/⁊ went to and bounde vp his woundes/and poured in oyle and wyne/and put him on his awne beaſte/⁊ brought him to a cõmen ynne/and made proviſion for him. And on the

Samaritane.

F

morowe when he departed/he toke out two pēce & gave them to the hoſt/ & ſayde vnto him. Take cure of him/& whatſoever thou ſpēdeſt moare/when I come agayne / I will recompence the. Which now of theſe thre/thynkeſt thou/was neighbour vnto him yͭ fell into yͤ theves hondes? And he ſayde. He that ſhewed mercy on him. Then ſayde Jeſus vnto him. Goo and do thou lyke wyſe. ✠

A neyboure who.

G ✠ It fortuned as they wēt/ that he entred in to a certayne toune. And a certayne woman named Martha/receaved him into her houſſe. And this woman had a ſiſter called Mary/ which ſate at Jeſus fete/and hearde his preachinge. And Martha was combred about moche ſervinge/& ſtode and ſayde: Maſter/ doeſt thou not care/that my ſiſter hath leeft me to miniſter alone? Byd her therfore/that ſhe helpe me. And Jeſus anſwered/ and ſayde vnto her: Martha/Martha/thou careſt/& arte troubled about many thinges: verely one is nedfull. Mary hath choſen her that good parte/ which ſhall not be taken awaye from her. ✠

Martha Marie

The.xi.Chapter.

A AND it fortuned as he was prayinge in a certayne place: when he ceaſed/one of his diſciples ſayde vnto him: Maſter/ teache vs to praye/as John taught his diſciples. And he ſayd vnto thē: When ye praye/ ſaye: O oure father which arte in heavē/ halowed be thy name. Thy kyngdome come. Thy will be fulfilled / even in erth as it is in heaven. Oure dayly breed geve vs evermore.

Mat.vj.b

The paternoſter

And forgeve vs oure ſynnes: For evẽ we forgeve every man yͭ treaſpaſeth vs. And ledde vs not into tẽptaciõ. But deliver vs frõ evill.

And he ſayde vnto them: ✱ if any of you ſhuld have a frẽde/ ⁊ ſhuld goo to him at mid nyght/ ⁊ ſaye vnto him: frende lende me thre loves/ for a frende of myne is come out of the waye to me/ ⁊ I have nothinge to ſet before him: ⁊ he within ſhuld anſwere ⁊ ſaye/ trouble me not/ the dore is now ſheet/ ⁊ my ſervaũtes are with me in the chamber/ I cãnot ryſe ⁊ geve them to the. I ſaye vnto you/ though he wold not aryſe ⁊ geve him/ becauſe he is his frẽde: yet becauſe of his importunite he wold riſe/ ⁊ geve him as many as he neded.

Prayer what it dothe.

And I ſaye vnto you: axe/ and it ſhalbe geven you. Seke/ and ye ſhall fynde. knocke/ ⁊ it ſhalbe opened vnto you. For every one that axeth/ receaveth: and he that ſeketh/ fyndeth: and to him that knocketh/ ſhall it be opened. Yf the ſonne ſhall axe breed of eny of you that is a father: wyll he geve him a ſtone? Or yf he axe fiſſhe/ wyll he for a fyſſhe geve him a ſerpent? Or yf he axe an egge: wyll he offer him a ſcorpion? If ye then which are evyll/ canne geve good giftes vnto youre chyldren/ how moche more ſhall the father of heaven geve an holy ſprete to them/ that deſyre it of him? ⊦

Covenaunt.

Mathew. vij.a.
and.xvj.e
Mar.xj.c
Jo.xiiij.b
and.xvj e
Jaco.j.a.
mar.vij.b
Mat.jx d
and.xij.b
Mar.iij.c

✱ And he was a caſtynge out a devyll/ which was dõme. And it folowed when the devyll was gone out/ the domme ſpake/ ⁊ the people wondred. But ſome of thẽ ſayde: he caſteth

The dõme ſpirite is caſt oute.

Belzebub.

ſteth out devyls by the power of Belzebub/ the chefe of the devyls. And other tempted him ſekinge of him a ſigne frō heavē. But he knewe their thoughtes & ſayde vnto them: Every kingdome devided with in it ſilfe/ ſhal be deſolate: & one houſſe ſhall fall vpon another. So if Satan be devided with in him ſilfe: how ſhall his kyngdome endure? Because ye ſaye that I caſt out devyls by the power of Belzebub. Yf I/ by the power of Belzebub caſte oute devyls: by whome do youre chyldren caſt them out? Therfore ſhall they be youre iudges. But if I/ with yͤ finger of God caſt out devyls/ noo doute the kyngdome of God is come vpon you.

When a ſtronge man armed watcheth his houſſe: yͭ he poſſeſſeth is in peace. But when a ſtronger then he cometh vpō him & overcōmeth him: he taketh from him his harnes wherin he truſted/ & devideth his gooddes. He that is not with me/ is agaynſt me. And he that gadereth not with me/ ſcattereth. D

When the vnclene ſprete is gone out of a man/ he walketh through waterleſſe places/ ſekinge reeſt. And when he fyndeth none/ he ſayeth: I will returne agayne vnto my houſſe whence I came out. And when he cōmeth/ he fyndeth it ſwept and garniſſed. Then goeth he & taketh to him ſevē other ſpretes worſſe then him ſilfe: and they enter in/ & dwell there. And the ende of that man/ is worſſe then the begynninge.

Seven worſſe then him ſelfe.

And it fortuned as he ſpake thoſe thinges/

A certayne woman of the cõpany lyfte vp her voyce/ & sayde vnto him: Happy is the wombe that bare the/ and the pappes which gave the sucke. But he sayde: Ye / happy are they that heare the worde of God/ and kepe it. ✠

Happie who.

When the people were gadered thicke togeder: he began to saye. This is an evyll nacion: they seke a signe/ & thet shall no signe be geven them/ but the signe of Jonas the Prophet. For as Jonas was a signe to the Ninivites/ so shall yͤ sonne of mã be to this naciõ. The quene of the southe shall ryse at iudgement/ with the men of this generaciõ/ & condempne them: for she came frõ the ende of the worlde/ to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Nini ve shall ryse at the iudgement wͭ this generaciõ/ & shall condẽpne thẽ: for they repented at the preachinge of Jonas. And beholde/ a greater then Jonas is here.

Mat. xij. e
Signe of Jonas.
Quene of yͤ southe.
iij. Reg. x. a.
ij. pa. ix. a.
Ninivites.
Jon. iii. b

E ✠ Noo man lighteth a candell/ & putteth it in a previe place / nether vnder a busshell: But on a candelsticke/ that they that come in maye se yͤ light. The light of thy body is the eye. Therfore when thine eye is single: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. Take hede therfore that the light which is in the/ be not darknes. For if all thy body shalbe light/ havynge noo parte darke: then shall all be full of light/ even as when a candell doeth light the with his brightnes. ✠

Mat. v. b
Ma. iiij. c
Eye.
mat. vj. c

And as he spake / a certayne Pharise be-

Mathew. xxiij.

Almoſe.

ſought him to dyne with him:and he went in & ſate doune to meate. When the Phariſe ſawe that/he marveylled yͭ he had not fyrſt weſſhed before dyner. And yͤ Lorde ſayde to him: Now do ye Phariſes/make clene the out ſide of the cup/& of the platter:but youre inwarde parties are full of raveninge and wickednes. Ye foles/dyd not he that made that which is with out:make that which is within alſo? Nevertheleſſe geve almoſe of that ye have/and beholde all is clene to you.

Tithe mynt.
Mathew. xxiij.
Ma. xij. d

But wo be to you Phariſes/for ye tithe the mynt and rewe/and all maner erbes/& paſſe over iudgment and the love of God. Theſe ought ye to have done/& yet not to have left the other vndone.

Vppermoſt ſeates.

Wo be to you Phariſes:for ye love the vppermoſt ſeates in the ſynagoges / and gretinges in the markets.

Wo be to you ſcribes & phariſes ypocrites/ for ye are as graves which appere not/& the men yͭ walke over thē/ are not ware of thē.

Lawears
Mathew. xxiij.
Builde ſepulchres.

Then anſwered one of the lawears /& ſayd vnto him:Maſter/thus ſayinge/ thou putteſt vs to rebuke alſo. Then he ſayde: Wo be to you alſo ye lawears:for ye lade men with burthens greveous to be borne/& ye youre ſelves touche not yͤ packes wͭ one of youre fyngers.

Wo be to you: ye bylde the ſepulchres of the Prophetes/and youre fathers killed thē: truly ye beare witnes/that ye alowe the dedes of youre fathers for they kylled them/ and ye bylde their ſepulchres.

Therfore sayde yͤ wisdome of God: I will send them Prophetes & Apostles / & of them they shall slee & persecute: that the bloude of all Prophetes/which was sheed frō the beginninge of the worlde/maye be requyred of this generacion/from the bloud of Abell vnto the bloud of zachary / which perisshed bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of this nacion.

Gen. iiij. ij. parali. xxiiij. b.

zacharias.

Wo be to you lawears: for ye have taken awaye yͤ keye of knowledge / ye entred not in youre selves/ & them that came in ye forbade.

keye.

When he thus spake vnto them/ the lawears & the Pharises began to weye busye about h m / and to stop his mouth with many questions/layinge wayte for him / and sekinge to catche somethinge of his mought/ wherby they might accuse him.

¶ The. xii. Chapter.

A

AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leve of the Pharises/ which is ypocrisy. For ther is no thinge covered / that shall not be vncovered: nether hyd/that shall not be knowen. For whatsoever ye have spoken in in darknes: that same shalbe hearde in light. And that which ye have spoken in the the eare/evē in secret places / shalbe preached even on the toppe of the housses.

Leven.
Mat. xvi.
Mar. viij
mat. x. c.
Ma. iiij. c

Leven.

I saye vnto you my frēdes: Be not afrayde of them that kyll the body / and after that

Who is to be feared.

have no moare that they can do. But I will ſhewe you/ whom ye ſhall feare. Feare him which after he hath killed/hath power to caſt in to hell. Ye I ſaye vnto you/ him feare. Are not five ſparowes bought for two farthinges? And yet not one of them is forgotten of God. Alſo even the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value/then many ſparowes. B

Mat.x.d. Mar.iij.

Covenauntes.

I ſaye vnto you: Whoſoever confeſſeth me before men/evē him ſhall yͤ ſonne of man confeſſe alſo before yͤ angels of God. And he that denyeth me before men: ſhalbe denyed before yͤ angels of God. And whoſoever ſpeaketh a worde agaynſt yͤ ſonne of mā/it ſhalbe forgeven him. But vnto him yͭ blaſphemeth the holy gooſt/it ſhall not be forgeven.

Mathew.xij.e Mar.iij.

A promiſe that yͤ ſpirite ſhall teache vs.

When they bringe you vnto the ſynagoges/and vnto the rulers/and officers/take no thought how or what thinge ye ſhall anſwer or what ye ſhall ſpeake. For the holy gooſt ſhall teache you in the ſame houre/ what ye ought to ſaye.

The lyfe ſtondeth not in riches but in kepinge godes commaūdemētes.

✠ One of the company ſayde vnto hym: Maſter byd my brother devide the enheritaūce with me. And he ſayde vnto him: Man/ who made me a iudge or a devider over you? Wherfore he ſayde vnto them: take hede/and beware of covetouſnes. For no mannes lyfe ſtondeth in the aboundaunce of the thinges which he poſſeſſeth. And he put forth a ſimilitude vnto them ſayinge:

The groūde of a certayne riche mā brought foꝛth frutes plenteouſly/⁊ he thought in him ſilfe ſayinge: what ſhall I do? becauſe I have noo roume where to beſtowe my frutes? And he ſayde: This will I do. I will deſtroye my barnes/and bilde greater/⁊ therin will I gadder all my frutes/⁊ my goodes: ⁊ I will ſaye to my ſoule: Soule thou haſt moch goodes layde vp in ſtooꝛe foꝛ many yeares/take thyne eaſe: eate/dꝛinke/⁊ be mery. But God ſayde vnto him: Thou fole/this night will they fetche awaye thy ſoule agayne from the. Then whoſe ſhall thooſe thinges be which thou haſt pꝛovyded? So is it with him that gadereth ryches/and is not ryche in God.

Richman
Eccle.
xi. c.

And he ſpake vnto his diſciples: Therfoꝛe I ſaye vnto you: Take no thought foꝛ youre lyfe/what ye ſhall eate/nether foꝛ youre body/what ye ſhall put on. The lyfe is moare then meate/and the bodye is moare then rayment. Conſidꝛe the ravens/foꝛ they nether ſowe noꝛ repe/which nether have ſtooꝛehouſſe ner barne/⁊ yet God fedeth them. How moche are ye better then the foules.

mat.vj.c
j.pe.v.b.
pſal.liiij.

Ravens.

Which of you with takynge thought can adde to his ſtature one cubit? Yf ye then be not able to do that thinge which is leaſt: why take ye thought foꝛ the remmaunt? Conſidꝛe the lylies how they growe: They laboure not: they ſpyn not: and yet I ſaye vnto you/that Salomon in all this royalte/was not clothed lyke to one of theſe.

Lilies.

Yf the graſſe which is to daye in the felde/and to moꝛowe ſhalbe caſt into the foꝛnace/

God ſo clothe:how moche moore will he clothe you/o ye endued wͭ litell faith? And axe not what ye ſhall eate/or what ye ſhall drinke/nether clyme ye vp an hye! for all ſuche thinges the hethen people of the worlde ſeke for. Youre father knoweth that ye have nede of ſuche thinges. Wherfore ſeke ye after the kyngedome of God/and all theſe thinges ſhal Mat.v.c. be miniſtred vnto you.

Litle flocke. Feare not litell floocke/for it is youre fathers pleaſure/to geve you a kingdome. Sell that ye have/and geve almes. And make you bagges/which wexe not olde/⁊ treaſure that Almoſe. fayleth not in heaven/where no o thefe commeth/nether moth corrupteth. For where youre treaſure is/there will youre hertes be alſo.

Let youre loynes be gerde about/⁊ youre Loynes lightes. lightes brennynge/⁊ ye youre ſelves lyke vnto men/that wayte for their maſter/when he will returne frō a weddinge:that aſſone as he cōmeth ⁊ knocketh/they maye opē vnto him. Happy are thoſe ſervauntes/which the Lorde when he cōmeth/ſhall fynde wakynge. Verely I ſaye vnto you/he will gerde him ſelfe about/⁊ make them ſit doune to meate/⁊ walke by/and miniſter vnto them.

Seconde. watche. Mathew. xxiiij. And yf he come in the ſeconde watche/ye if he come in the thyrde watche/⁊ ſhall fynde them ſoo/happy are thoſe ſervauntes.

This vnderſtonde/that yf the good man of the houſſe knewe what houre yͤ thefe wolde come/he wolde ſuerly watche:and not ſuffer his houſſe to be broken vp. Be ye prepared therfore: for the ſonne of man will come at an houre when ye thinke not.

Apo. xvi.

Evell ſervaunt.

F Then Peter ſayde vnto him: Maſter/ telleſt thou this ſimilitude vnto vs / or to all men? And the Lorde ſayde: If there be any faithfull ſervaūt and wiſe/ whom his Lorde ſhall make ruler over his houſholde/ to geve them their duetie of meate at due ſeaſon: happy is that ſervaunt/ whom his maſter when he cōmeth/ ſhall finde ſoo doinge. Of a trueth I ſaye vnto you: that he will make him ruler over all that he hath. But ⁊ yf the evyll ſervaunt ſhall ſaye in his hert: My maſter wyll differre his cōminge/ ⁊ ſhall beginne to ſmyte the ſervauntes/ ⁊ maydens/ and to eate and drinke/ ⁊ to be dronken: the Lorde of that ſervaunt will come in a daye/ when he thinketh not/ and at an houre when he is not ware/ and will devyde him/ ⁊ will geve him his rewarde with the vnbelevers.

Covenaunt

The ſervaūt that knewe his maſters will/ and prepared not him ſelfe/ nether dyd accordinge to his will/ ſhalbe betē with many ſtrypes. But he that knewe not/ and yet dyd committe thinges worthy of ſtrypes / ſhalbe beaten with feawe ſtrypes. For vnto whom moche is geven/ of him ſhalbe moche requyred. And to whom men moche commyt/ the moare of him will they axe.

Fyer.

Baptyme.

G I am come to ſende fyre on erth: ⁊ what is my dyſyre but that it were all redy kyndled? Not withſtondinge I muſt de baptiſed with a baptyme: and how am I payned till it be

Baptiſe. ended? Suppoſe ye that I am come to ſende
Mat.x.d. peace on erth? I tell you/naye: but rather debate.
For frō hence forthe ther ſhalbe five in
Peace. one houſſe devided / thre agaynſt two / and
two agaynſt thre. The father ſhalbe devided
Debate agaynſt the ſonne/and the ſonne agaynſt the
father. The mother agaynſt the doughter/ ⁊
the doughter agaynſt the mother. The motereleawe
agaynſt hir doughterelawe / ⁊ the
Mathew. doughterelawe agaynſt hir motherelawe.

xvj . Then ſayde he to the people: when ye ſe a
Ma.viij. cloude ryſe out of the weſt/ſtrayght waye ye
ſaye: we ſhall have a ſhower/⁊ ſoo it is. And
when ye ſe the ſouth wynde blow/ye ſaye: we
ſhall have heet/⁊ it cōmeth to paſſe. Ypocrites
ye can ſkyll of the faſſion of the erth/ ⁊ of the
ſkye: but what is yͤ cauſe/that ye cānot ſkyll
of this time? Ye ⁊ why iudge ye not of youre
ſelves what is righte?

Whill thou goeſt with thyne adverſary to
Mat.v.d. the ruler: as thou arte in the waye / geve diligence
that thou mayſt be delivered frō him/
leaſt he bringe the to the iudge /and the iudge
Adverſarie. delyver the to the iaylar/⁊ the iaylar caſt the
in to preſon. I tell yͧ/thou departeſt not thence/tyll
thou have made good yͤ utmoſt myte.

¶ The.viii.Chapter.

A

Galileās Ther were preſent at the ſame ſeaſon/
that ſhewed him of yͤ Galileās/whoſe
bloude Pylate mengled with their
awne ſacrifice. And Jeſus anſwered/ ⁊ ſayde
unto them: Suppoſe ye that theſe Galileans
were greater ſynners then all the other Galileans/

leās/ becauſe they ſuffred ſuche puniſſhmēt? I tell you naye:but except ye repent/ye ſhall all in lyke wyſe peryſſhe. Or thoſe.xviii.apon which yͤ toure in Syloe fell/& ſlewe thē/thinke ye that they were ſynners above all men yͭ dwell in Jeruſalem? I tell you naye: But excepte ye repent/ye all ſhall lyke wyſe periſſhe.

Toure in Siloe.

✠ He put forthe this ſimiliiude/A certayne man had a fygge tree planted in his veneyarde/& he came & ſought frute theron/& founde none. Then ſayde he to yͤ dreſſer of his vyneyarde: Beholde/this thre yeare have I come & ſought frute in this fygge tree/& fynde none: cut it doune:why combreth it the grounde? And he anſwered & ſayde vnto him:lorde let it alone this yeare alſo/till I digge rounde aboute it/& dōge it to ſe whether it will beare frute:&if it beare not then/after yͭ/cut it doune

Fygge tree.

C And he taught in one of their ſinagoge on yͤ ſaboth dayes. And beholde ther was a womā which had a ſprete of infirmite.xviii.yeares:and was bowed to gether/ & coulde not lifte vp her ſilfe at all. When Jeſus ſawe her he called her to him/and ſayde to her:woman/ thou arte delyvered from thy diſeaſe. And he layde his hondes on her/and immediatly ſhe was made ſtrayght/and glorified God. And the ruler of the ſinagoge anſwered with indignacion (be cauſe that Jeſus had healed on the ſaboth daye) and ſayde vnto the people. Ther are ſixe dayes in which men ought to worke:in them come and be healed/ & not on the ſaboth daye.

The woman yͭ was bowed together.

The Saboth is broken.

The ſaboth is broken.

Then anſwered him the Lorde and ſayd: Ypocrite/doth not eache one of you on the ſaboth daye/lowſe his oxe or his aſſe from the ſtall/⁊ leade him to the water? And ought not this doughter of Abraham/whom Sathan hath bounde loo.xviii.yeares/be lowſed from this bonde on the ſaboth daye? And when he thus ſayde/all his adverſaries were aſhamed/and all the people reioyſed on all the excellent dedes/that were done by him. ☩

D

Muſtarde ſeede.

Then ſayde he: What is the kyngdome of God lyke? or wherto ſhall I compare it? It is lyke a grayne of muſtard ſeede/which a man toke and ſowed in his garden: and it grewe and wexed a greate tree/and the foules of the ayer made neſtes in the braunches of it.

Mat.xiii.
Leven.

And agayne he ſayde: wher vnto ſhall I lyken yͤ kyngdome of god? it is lyke levē/which a woman toke/and hidde in thre buſſhels of floure/tyll all was thorow levended. And he went thorow all maner of cities ⁊ tounes teachinge/and iorneyinge towardes Jeruſalem.

mat.vii b
Strayte gate.
Mathew.vii.d.
*When the coue-naunt made in the bloude of Chriſt/is

E

Then ſayde one vnto him: Lorde/are ther feawe that ſhalbe ſaved? And he ſayde vnto them: ſtryve with youre ſelves to enter in at yͤ ſtrayte gate: For many I ſaye vnto you/will ſeke to enter in/⁊ ſhall not be able. *When the good man of yͤ houſſe is ryſen vp/⁊ hath ſhett to the dore/ye ſhall beginne to ſtonde with out/and to knocke at the dore ſayinge: Lorde/lorde/open vnto vs: ⁊ he ſhall anſwer and ſaye vnto you: I knowe you not whence ye are. Then ſhall ye begin to ſaye, We have eaten/in thy preſence and dronke/and thou haſt taught in oure ſtretes. And he ſhall ſaye: I tell you/I knowe you not whence ye are: departe from me all ye workers of iniquite. There ſhalbe wepinge & gnaſſhinge of teth when ye ſhall ſe Abraham & Iſaac & Iacob/ & all the prophetes in the kyngdom of God/ & youre ſelves thruſt oute at dores. And they ſhall come from the eeſt and from the weeſt/ and from the northe and from the ſouthe/and ſhall ſyt doune in the kyngdome of God. And beholde/ther are laſt/which ſhalbe fyrſt: And ther are fyrſt which ſhalbe laſt.

blynded: then men payne thē ſelues with holie workes/ truſtinge therbie to enter: but all in vayne.

The ſame daye there came certayne of the phariſes & ſayd vnto him: Get the out of the waye/& departe hence: for Herode will kyll yͤ. And he ſayd vnto them. Goo ye and tell that foxe/beholde I caſt oute devyls & heale the people to daye & to morowe/& the third daye I make an ende. Nevertheleſſe/I muſt walke to daye and to morowe/& the daye folowinge: For it can not be/ that a Prophet periſhe eny other where/ſave at Ieruſalem.

pſal. vj. c.
mat. vij. c
and xxv.

Mathew. xix. d.
& xx. b.

Herode is a foxe.

O Ieruſalem/Ieruſalem/which kylleſt prophetē/and ſtoneſt them that are ſent to yͤ: how often wolde I have gadered thy childrē to gedder/as the hen gathereth her neſt vnder her wynges/but ye wolde not. Beholde youre habitacion ſhalbe left vnto you deſolate. For I tell you/ye ſhall not ſe me vntill the tyme come that ye ſhall ſaye/ bleſſed is he that commeth in the name of the Lorde.

Ieruſalē kylleth prophetē

Mathew. xxiij.

The .viiii. Chapter.

AND it chaunſed that he went into the houſſe of one of yͤ chefe phariſes to eate breed/on a ſaboth daye: ⁊ they watched him. And beholde ther was a man before him which had the dropſye. And Jeſus anſwered ⁊ ſpake vnto the lawears ⁊ phariſes ſayinge: is it laufull to heale on the ſaboth daye? And they helde their peace. And he toke him ⁊ healed him/⁊ let him goo: and anſwered thẽ ſayinge/whiche of you ſhall have an aſſe or an oxe/ fallen into a pitt/and will not ſtrayght waye pull him out on the Saboth daye? And they coulde not anſwer him agayne to that. B

Dropſie.

He put forthe a ſimilitude to yͤ geſtes/whẽ he marked how they preaſed to the hyeſt roumes/⁊ ſayd vnto thẽ: When thou arte biddẽ to a weddynge of eny man/ſyt not doune in yͤ hyeſt roume/leſt a more honorable man then thou be bidden of him /and he that bade bothe him and the / come and ſaye to the: geve this man roume/and thou then beginne with ſhame to take the loweſt roume. But rather when thou arte bidden/goo ⁊ ſyt in the loweſt roume/that when he that bade the cometh/he maye ſaye vnto the: frende ſyt vp hyer. Then ſhalt thou have worſhippe in the preſence of them that ſyt at meate with the. For whoſoever exalteth him ſylfe/ſhalbe brought lowe. And he yͭ hũbleth him ſylfe/ſhalbe exalted ✠

Prouer. xxv.a.

Exalte humble.

Mathew. xxiij..

Then ſayde he alſo to him that had deſyred him to diner: ✠ When thou makeſt a diner or a ſupper: call not thy frendes/nor thy brethrẽ nether thy kinſmen nor yet ryche neghbours: leaſt C

tob.iiij.a

pro.iij.b.

leſt they bidde the agayne/and a recompence be made the. But when thou makeſt a feaſt/ call the poore/the maymed/the lame and the blynde/and thou ſhalt be happy/for they cannot recompence the. But thou ſhalt be recompenſed at the reſurreccion of the iuſte men.

Feaſt ỹ poore.

When one of them that ſate at meate alſo hearde that/ he ſayde vnto him: happy is he that eateth breed in the kyngdome of God. ✠ Then ſayd he to him. ✠ A certayne man ordened a greate ſupper/and bade many/and ſent his ſervaunt at ſupper tyme/to ſaye to them that wer bidden/come: for all thinges are now redy. And they all atonce begāne to make excuſe. The fyrſt ſayd vnto him: I have bought a ferme/& I muſt nedes goo and ſe it/I praye the have me excuſed. And another ſayd: I have bought fyve yooke of oxen/& I goo to prove them/I praye the have me excuſed. The thyrde ſayd: I have maried a wyfe/and therfore I cannot come. And the ſervaunt went/and brought his maſter worde therof.

Supper.

Mathew. xxij.a.
Apo.xix.

E

Then was the good man of the houſſe diſpleaſed/& ſayd to his ſervaūt: Goo out quickly into ỹ ſtretes & quarters of the cite/& bringe in hidder the poore & the maymed and the halt & the blynde. And the ſervaūt ſayd: lorde it is done as thou cōmaundedſt/and yet ther is roume. And the lorde ſayd to the ſervaunt: Go out into ỹ hye wayes & hedges/& compell thē to come in/that my houſſe maye be filled. For I ſaye vnto you/that none of thoſe men which were biddē/ſhall taſt of my ſupper. ✠

Mat. x. d
Chriſtes diſciple.
Mat. x. d
C. xvj. d.
Mar. viij
d.

Ther went a greate cōpany with him/& he turned and ſayde vnto them: ✠ If a man come to me/& hate not his father and mother/ & wyfe/and chyldren/& brethren/and ſiſters/ more over and his awne lyfe/he cannot be my diſciple. And whoſoever beare not his croſſe and come after me/cannot be my diſciple. D

Towre.

Which of you diſpoſed to bilde a toure/ ſytteth not doune before & counteth yͤ coſt/whether he have ſufficient to performe it: leſt after he hath layde yͤ foundacion/& is not able to performe it/all yͭ beholde it/beginne to mocke him ſayinge: this man beganne to bilde/& was not able to make an ende. Or what kynge goeth to make batayle agaynſt another kinge/& ſitteth not doune fyrſt/& caſteth in his mynde/whether he be able wͭ ten thouſande/ to mete him that cometh agaynſt him wͭ .xx. thouſand. Or els whyll yͤ other is yet a greate waye of/he will ſende embaſſeatours/& deſyre peace. So lyke wyſe none of you yͭ forſaketh not all yͭ he hath/can be my diſciple. ✠ E

Chriſtes diſciples

Mat. v. b
Mar. ix g

Salt is good/ but yf ſalt have loſte hyr ſaltnes/what ſhall be ſeaſoned ther with? It is nether good for yͤ londe nor yet for yͤ donge hill/but men caſt it out at yͤ dores. He yͭ hath eares to heare/let him heare. F

¶ The .xv. Cha

THen reſorted vnto him all yͤ publicās and ſynners/for to heare him. And the phariſes & ſcribes murmured ſayinge: He receaved to his cōpany ſynners/& eateth with them. Then put he forthe this ſimilitude to thē ſayinge: What man of you havynge

Pulicans
Synners

an hundred ſhepe/yf he looſe one of thē/doth not leve nynty ⁊ nyne in the wyldernes/⁊ goo after yͭ which is looſt/vntyll he fynde him: And whē he hath founde him/he putteth him on his ſhulders with ioye: And aſſone as he cometh home/he calleth to gedder his lovers ⁊ neghbours ſayinge vnto them: reioyſe with B me/for I have founde my ſhepe which was looſt. I ſay vnto you/yͭ lyke wyſe ioye ſhalbe in heven over one ſynner yͭ repenteth/moore then over nynety ⁊ nyne iuſte perſons/whiche nede noo repentaũce. Ether what woman havynge. x. grotes/yf ſhe looſe one/doth not lyght a candell/⁊ ſwepe yͤ houſſe/⁊ ſeke diligently/tyll ſhe fynde it: And when ſhe hath founde it ſhe calleth her lovers ⁊ her neghbours ſayinge: Reioyce wͭ me/for I have founde the groate which I had looſt. Lykwyſe I ſaye vnto you/ioye is made in yͤ preſence of y angels of god over one ſynner yͭ repenteth. ✠

hundred ſhepe.
mat. xviij.

Ten grotes.

C ✠ And he ſayde: a certayne man had two ſonnes/⁊ the yonger of them ſayde to his father: father geve me my parte of the goodes yͭ to me belongeth. And he devided vnto them his ſubſtaunce. And not longe after yͤ yonger ſonne gaddered all that he had to gedder/⁊ toke his iorney into a farre countre/⁊ theare he waſted his goodes with ryetous lyvinge. And when he had ſpent all that he had/ther roſe a greate derth thorow out all yͤ ſame londe/⁊ he began to lacke. And he went and clave to a citeſyn of yͤ ſame countre/which ſent him to his felde/to kepe his ſwyne. And he

The ryotouſe ſonne.

wold fayne have filled his bely with the coddes
that yͤ ſwyne ate: ⁊ noo man gave him.

Then he came to him ſelfe and ſayde: how D
many hyred ſervauntes at my fathers/ have
breed ynough/ ⁊ I dye for honger. I will aryſe/
⁊ goo to my father ⁊ will ſaye vnto him: father/
I have ſynned agaynſt heven ⁊ before yͤ/
⁊ am no moare worthy to be called thy ſonne/
make me as one of thy hyred ſervauntes.
And he aroſe ⁊ went to his father. And when
he was yet agreate waye of/ his father ſawe
him ⁊ had compaſſion/ and ran ⁊ fell on his E
necke/ ⁊ kyſſed him. And the ſonne ſayd vnto
him: father/ I have ſynned agaynſt heven/ ⁊ in
thy ſight/ ⁊ am no moare worthy to be called
thy ſonne. But his father ſayde to his ſervaũtes:
bringe forth that beſt garment and put it
on him/ and put a rynge on his honde/ ⁊ ſhowes
on his fete. And bringe hidder that fatted
caulfe/ and kyll him/ and let vs eate ⁊ be
mery: for this my ſonne was deed/ and is alyve
agayne/ he was loſte/ and is now founde.
And they began to be merye.

The elder brother was in the felde/ ⁊ when
he cam ⁊ drewe nye to yͤ houſſe/ he herde minſtrelcy F
and daunſynge/ ⁊ called one of his ſervauntes/
⁊ axed what thooſe thinges meãte.
And he ſayd vnto him: thy brother is come/
⁊ thy father had kylled yͤ fatted caulfe/ becauſe
he hath receaved him ſafe ⁊ ſounde. And he
was angry/ and wolde not goo in. Then came
his father out/ ⁊ entreated him. He anſwered
⁊ ſayde to his father: Loo theſe many yeares

have I done the ſervice/nether brake at eny tyme thy commaundment/⁊ yet gaveſt thou me never ſoo moche as a kyd to make mery wᵗ my lovers:but aſſone as this thy ſonne was come/which hath devoured thy goodes with harlootes/thou haſte for his pleaſure kylled yͤ fatted caulfe. And he ſayd vnto him: Sonne/thou waſt ever with me/and all that I have/is thyne:it was mete that we ſhuld make mery and be glad: for this thy brother was deed/and is a lyve agayne:and was loſte/and is founde. ✝

¶The.xvi.Chapter.

A And he ſayd alſo vnto his diſciples. ✠ Ther was a certayne rych man/which had a ſtewarde/that was acuſed vnto him/that he had waſted his goodes. And he called him/⁊ ſayd vnto him:How is it/that I heare this of the? Geve a comptes of thy ſteward ſhippe:For thou mayſte be no longer ſtewarde. The ſtewarde ſayd wᵗ in him ſelfe:what ſhall I do? for my maſter will take awaye frō me yͤ ſtewarde ſhippe. I cānot digge/⁊ to begge/I am a ſhamed. I woote what to do/yͭ when I am put out of yͤ ſtewardſhippe/they maye receave me into their houſes.

The vnrightwiſe ſtewarde.

B Then called he all his maſters detters/and ſayd vnto yͤ fyrſt:how moche oweſt thou vnto my maſter? And he ſayd: an hondred tonnes of oyle. And he ſayd to him:take thy bill/⁊ ſyt doune quickly/⁊ wryte fiftie. Then ſayd he to another:what oweſt thou? And he ſayde:an hondred quarters of wheate. He ſayd to him; Take thy bill/ ⁊ write foure ſcoore. And the lorde cōmended the vniuſt ſtewarde/because he had done wyſly. For yͤ chyldren of this worlde are in their kynde/wyſer then yͤ chyldren of lyght. And I ſaye alſo vnto you:make you frendes of the wicked mammon / that when ye ſhall departe/they may receave you into everlaſtinge habitacions. ☩

Mammō

☩ He that is faithfull in that which is leſte yͤ ſame is faithfull in moche. And he yͭ is vnfaithfull in yͤ leaſt:is vnfaithfull alſo in moche. So then yf ye have not ben faithfull in yͤ wicked mãmon:who will beleve you in that which is true? And yf ye have not bene faithfull in another mãnes buſines:who ſhall geve you youre awne? No ſervaunt can ſerve.ii. maſters/for other he ſhall hate yͤ one ⁊ love yͤ other/or els he ſhall lene to the one ⁊ deſpyſe the other. Ye can not ſerve God ⁊ mammon.

Mat.vj.c

Two maſters.

D

All theſe thinges herde the phariſes alſo which were coveteous/and they mocked him. And he ſayd vnto thē:Ye are they which iuſtifie youre ſelves before mē:but God knoweth youre hertes. For yͭ which is highlie eſtemed amōge mē/is abhominable in yͤ ſight of god ☩

Mathew. xj.b.

The lawe and the Prophetes raygned vntyll the tyme of Iohn:and ſence that tyme/the kyngdom of God is preached/and every man ſtryveth to goo in.

Mat.v.c.

Soner ſhall heven and erth periſſhe/then one tytle of the lawe ſhall periſſhe. Whoſoever forſaketh his wyfe and marieth another/breaketh matrimony. And every man which marieth her that is devorſed from her huſbande/

Mat.v.e.
Mar.x.b

bande / committeth advoutry alſo. i.Co.vij.

E ✠ Ther was a certayne ryche man/which was clothed in purple & fyne byſſe/and fared deliciouſly every daye. And ther was a certayne begger/named Lazarus/whiche laye at his gate full of ſoores/deſyringe to be refreſſhed with the cromes whiche fell from the ryche mãnes borde. Nevertheleſſe/the dogges came & licked his ſoores. And yt fortuned that the begger dyed/ and was caried by the angelles into Abrahãs boſome. The riche man alſo died/and was buried.

Byſſe.

The ryche glotõ & lazarus

F And beinge in hell in tormẽtes/he lyfte vp his eyes & ſawe Abraham a farre of/ & Lazarus in his boſome/& he cryed and ſayd: father Abrãham/have mercy on me/& ſende Lazarus that he maye dippe the tippe of his fynger in water/and cole my tonge: for I am tourmented in this flame. But Abrahã ſayd vnto him Sonne/remembre that thou in thy lyfe tyme/ receavedſt thy pleaſure/& contrary wyſe Lazarus payne. Now therfore is he comforted/ and thou art punyſſhed. Beyonde all this/ bitwene you & vs ther is a greate ſpace ſet/ſo that they which wolde goo from hence to you cannot: nether maye come from thence to vs.

5 Then he ſayd: I praye the therfore father/ ſend him to my fathers houſſe. For I have fyve brethren: for to warne thẽ/leſt they alſo come into this place of tourmẽt. Abrahã ſayd vnto him: they have Moſes ✠ & the Prophetes/let them heare them. And he ſayd: naye father Abraham/ but yf one came vnto thẽ/

✠ Moſes & the Prophetes is the olde teſtament from the ded/they wolde repent. He ſayd vnto him: If they heare not Moſes ⁊ yͤ prophetes/nether will they beleve/though one rooſe from deeth agayne.

❡ The.xvii.Chap.

Mathew.xviij. Mar.jx.f

Offence.

Milſtone.

THen ſayde he to yͤ diſciples/it can not be avoyded/but that offences will come. A Nevertheleſſe wo be to him thorow whom they come. It were better for him that a mylſtone were hanged aboute his necke/⁊ that he were caſt into yͤ ſee/then that he ſhuld offende one of this lytleons. Take hede to youre ſelves. If thy brother treſpas agaynſt the/rebuke him:⁊ yf he repent/forgeve him. And though he ſinne agēſt yͤ.vii. tymes in a daye/⁊ ſevē tymes in a daye tourne agayne to yͤ ſayinge:it repenteth me/forgeve him

Mathew.xviij. Le.xix.d Eccl.xx. Mathew.xviij.

Sycamine tree.

And the apoſtles ſayde vnto the Lorde: increaſe oure faith. And the Lorde ſayde:yf ye had faith lyke a grayne of muſtard ſede/and ſhuld ſaye vnto this ſycamine tree/plucke thy ſelfe vp by the rootes/and plant thy ſelfe in the ſee:he ſhould obey you.

*In workes maye no fayth beput/for by them no man is iuſtified before

Who is it of you yf he had a ſervaūte plowinge or fedinge catell/that wolde ſaye vnto him when he were come from the felde/Goo quickly and ſyt doune to meate:⁊ wolde not rather ſaye to him/dreſſe wherwith I maye ſup/⁊ gyrde vp thy ſelfe and ſerve me/tyll I have eaten and dronken:and afterwarde/eate thou/and drinke thou? Doeth he thanke that ſervaunt becauſe he dyd that which was commaunded vnto him? I trowe not. Soo lykewyſe ye/when ye have done all thooſe thinges which are commaunded you: ſaye/we are vnprofitable * ſervaũtes. We have done yͭ which was oure duetye to do.

god/but by Chriſtes bloude onlie

✠ And it chaunſed as he went to Jeruſalem/that he paſſed thorow Samaria and Galile. And as he entred into a certayne toune/ ther met him ten men yͭ were lepers. Which ſtode a farre of/⁊ put forth their voyces ⁊ ſayde: Jeſu maſter/have mercy on vs. When he ſawe thẽ/he ſayde vnto them: Goo and ſhewe youre ſelves to the preſtes. And it chaunſed as they went/they were clenſed. And one of them/when he ſawe that he was clenſed/turned backe agayne/⁊ with a loude voyce prayſed God/and fell doune on his face at his fete/and gave him thankes. And the ſame was a Samaritane. And Jeſus anſwered ⁊ ſayde: are ther not ten clenſed? But where are thoſe nyne? Ther are not founde that returned agane/to geve God prayſe/ſave only this ſtraunger. And he ſayde vnto him: aryſe/⁊ goo thy waye/thy faith hath made the whoale. ✠

Ten lepers.

E ✠ When he was demaunded of yͤ phariſes/ when the kyngdome of God ſhuld come: he anſwered them and ſayde: The kyngdome of God cometh not with waytinge for. Nether ſhall men ſaye: Loo here/loo there. For beholde/the * kyngdome of God is with in you.

* The kingedome of god is to loue god with all thyne heart / ād to put thĩ hole truſt in him accordinge to the couenaunt/ made in Chriſt ād for Chriſtes ſake / to loue thy neyboure as Chriſt loued the. And all this is with in the.

And he ſayde vnto the diſciples: The dayes will come/when ye ſhall deſyre to ſe one daye of the ſonne of man/⁊ ye ſhall not ſe it. And they ſhall ſaye to you: Se here/Se there. Goo not after them/nor folowe them/ for as the

Se here: ſe there.

lyghtenynge that apereth out of the one parte of the heven/and ſhyneth vnto the other parte of heven: Soo ſhall the ſonne of man be in his dayes. But fyrſt muſt he ſuffre many thinges/and be refuſed of this nacion.

Mathew. xxiiij. Ge. viij.

As it happened in yͤ tyme of Noe: So ſhall it be in the tyme of the ſonne of man. F They ate/they dranke/they maryed wyves & were maryed/even vnto yͤ ſame daye yͭ Noe went into yͤ arke: & yͤ floud cam & deſtroyed thē all. Lykewyſe alſo/as it chaunſed in the dayes of Lot. They ate/they dranke/they bought/they ſolde/they planted/they bilte. And even the ſame daye that Lot went out of Zodom/it rayned fyre & brymſtone from heven/& deſtroyed them all. After theſe enſamples/ſhall it be in the daye when the ſonne of man ſhall appere. G

Gen. xix

At that daye he that is on the houſſe toppe/ and his ſtuffe in the houſſe: let him not come doune to take it out. And lykewyſe let not him that is in the feldes/turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whoſoever will goo about to ſave his lyfe/ſhall looſe it: And whoſoever ſhall looſe his lyfe/ſhall ſave it.

Lottes wyfe.
Ge.nxix
Mat.x.e.
mar.viij.
Jo.xij.d.
Mathew. xxiiij.

I tell you: In that nyght/ther ſhalbe two in one beed/the one ſhalbe receaved/and the other ſhalbe forſaken. Two ſhalbe alſo a grindynge to gedder: the one ſhalbe receaved/ and the other forſaken. And they anſwered/ & ſayde to him: wheare Lorde? And he ſayd vnto thē: wherſoever yͤ body ſhalbe/thyther will the egles reſoorte.

Egles.

¶ The. xviii. Chap.

And he

A And he put forth a ſimilitude vnto thē/ ſignifyinge that men ought alwayes to praye/& not to be wery ſayinge: Ther was a Judge in a certayne cite/which feared not god nether regarded man. And ther was a certayne wedowe in the ſame cite/which came vnto him ſayinge: avenge me of myne adverſary. And he wolde not for a whyle. But afterwarde he ſayd vnto him ſelfe: though J feare not God/nor care for man/yet becauſe this wedowe troubleth me/J will avenge her leſt at the laſte ſhe come and hagge on me.

Eccle. xviij. e.
j. Teſ. v.
Wicked. iudge.

B And the lorde ſayd: heare what the vnrightewes Judge ſayeth. And ſhall not god avenge his electe/which crye daye and nyght vnto him/ye though he differre them? J tell you he will avenge them/and that quickly. ✠ Nevertheleſſe / when the ſonne of man cometh/ſuppoſe ye/that he ſhall fynde faithe on the erthe.

✠ And he put forthe this ſimilitude/vnto certayne which truſted in thē ſelves yͭ they were perfecte/& deſpyſed other. Two men went vp into yͤ tēple to praye: yͤ one a phariſe/& the other a publican. The phariſe ſtode & prayed thus wͭ him ſelfe. God J thanke the yͭ J am not as other men are/extorſioners / vniuſte/ advoutrers/or as this publican. J faſt twyſe in yͤ weke. J geve tythe of all that J poſſeſſe. And the publican ſtode afarre of/& wolde not lyfte vp his eyes to heven/but ſmote his breſt ſayinge: God be mercyfull to me a ſynner. J tell you: this mā departed hōe to his houſſe

Exalte. iuſtified moore then the other. For every man that exalteth him ſelfe/ ſhalbe brought low: And he yͤ hūbleth him ſelfe/ ſhalbe exalted.

Mathew. xviij. They brought vnto him alſo babes/ yͭ he ſhuld touche thē. When his diſciples ſawe that/ they rebuked thē. But Jeſus called thē vnto him/ & ſayde: Suffre chyldren to come

Mat. xix. Mar. x. b vnto me/ & forbidde thē not. For of ſoche is yͤ kyngdome of God. Verely I ſaye vnto you: whoſoever receaveth not the kyngdome of God/ as a chylde: he ſhall not enter therin.

And a certayne ruler axed him ſayinge: Good Maſter: what ought I to do/ to obtayne eternall lyfe? Jeſus ſayd vnto him: Why calleſt thou me good? No man is good/ ſave God only. Thou knoweſt yͤ cōmaundmentꝭ:

Ex. xx. Thou ſhalt not commit advoutry: thou ſhalt not kyll: thou ſhalt not ſteale: thou ſhalt not beare falſe witnes: Honoure thy father & thy mother. And he ſayde: all theſe have I kept from my youthe. When Jeſus hearde that/ he ſayde vnto him: Yet lackeſt thou one thinge. Sell all that thou haſt/ & diſtribute it vnto the poore/ and thou ſhalt have treaſure in heven/ and come/ & folowe me. When he heard that/ he was hevy: for he was very ryche. E

When Jeſus ſawe him morne/ he ſayde: with what difficulte ſhall they that have ryches/ enter into the kyngdome of God: it is

Camell. eaſyer for a camell to goo thorow a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then ſayde they that hearde that: And who ſhall then be ſaved?

And he sayde: Thinges which are vnpossible with men are possible with God.

Then Peter sayde: Loo we have lefte all/ & have folowed the. And he sayde vnto them: Verely I saye vnto you/ther is noo man that leaveth housse/other father & mother/ other brethren or wyfe or chyldren for the kyngdome of Goddes sake/ which same shall not receave moche moore in this worlde: and in the F worlde to come/lyfe everlastinge.

Covenaunt.

Mathew.xx.b.
Mar.x.c.

✠ He toke vnto him twelve / & sayde vnto them. Beholde we go vp to Jerusalem / & all shalbe fulfilled that are written by yͤ Prophetes of the sonne of man. He shalbe delivered vnto the gentils/ & shalbe mocked/and shalbe despytfully entreated/and shalbe spetted on: and when they have scourged him/ they will put him to deeth/and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid frõ them. And they perceaved not the thinges which were spoken.

Passion

G And it came to passe/ as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by / he axed what it meant. And they sayde vnto him/ yͭ Jesus of Nazareth passed by. And he cryed sayinge: Jesus yͤ sonne of David/have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/thou sonne of David have mercy on me. And Jesus stode styll/ & commaunded

Mathew.xx.d.
Mar.x.g

Blynde man.

him to be brought vnto him. And when he was come neare/he axed him/ſayinge: What wilt thou that I do vnto the? And he ſayde: Lorde/ yᵗ I maye receave my ſight. Jeſus ſayde vnto him: receave thy ſight: thy faith hath ſaved the. And immediatly he ſawe / and folowed him/ prayſinge God. And all the people/when they ſawe it/gave laude to God. ✠

¶ The. xix. Chapter. ✠

A Zacheus. AND he entred in/& went thorow Hierico. And beholde/ther was a mā named zacheus/which was a ruler amōge the Publicans/and was riche alſo. And he made meanes to ſe Jeſus/what he ſhuld be: & coulde not for the preace / becauſe he was of a lowe ſtature. Wherfore he ran before/and aſcēded vp/into a wilde fygge tree / to ſe him: for he ſhulde come that ſame waye. And when Jeſus cam to the place/ he loked vp/ & ſawe him/& ſayd vnto him: zache/attonce come doune/ for to daye I muſt abyde at thy houſſe. And he came doune haſtelye & receaved him ioyfully. And when they ſawe that /they all groudged ſayinge: He is gone in to tary with a man that is a ſynner.

B And zache ſtode forth & ſayd vnto yᵉ Lorde: Beholde Lorde/ yᵉ haulfe of my gooddes I geve to the povre/& if I have done eny mā wrōge/I will reſtore him fower folde. And Jeſus ſayd to him: this daye is healthe come vnto this houſſe/for as moche as it alſo is become the chylde of Abrahā. For the ſonne of mā is come to ſeke & to ſave that which was looſte.

As

Math. w.
x viij.
mat. xxv

As they hearde these thinges/he added ther to a similitude/be cause he was nye to Hierusalem/and because also they thought that the kyngdome of God shuld shortely appere. He sayde therfore: ✠ a certayne noble man/ wēt into a farre countre/to receave him a kyngdome/and then to come agayne. And he called his ten servauntes / and delyvered them ten pounde sayinge vnto them: by and sell till I come. But his citesens hated him / and sent messengers after him sayinge: We will not have this man to raygne over vs.

Ten poūde.

C And it came to passe / when he was come agayne & had receaved his kyngdome/ he cōmaunded these servaūtes/to be called to him (to whom he gave his money) to witt what every man had done. Then came yͤ fyrst sayinge: Lorde/thy pounde hath encreased ten poūde. And he sayde vnto him: Well good servaūte/because thou wast faithfull in a very lytell thynge/ take thou auctorite over ten cities. And the other came sayinge: Lorde thy poūde hath encreased fyve pounde. And to yͤ same he sayde: & be thou also ruler ouer fyve cities.

And the thyrde came & sayde: Lorde/ beholde here thy pounde/which I have kepte in a napkyn/For I feared the / because thou arte a strayte man: thou takest vp that thou laydest not doune/ and repest that thou dyddest not sowe. And he sayde vnto him: Of thine awne D mouth / iudge I the / thou evyll servaunt. knewest thou that I am a strayte man/ takinge vp that I layde not doune/& repinge that

I dyd not ſowe? Wherfore then gaveſt not thou my money into the banke/that at my cōminge I might have required myne awne with vauntage?

And he ſayde to them that ſtode by: take frō him that pounde/& geve it him that hath ten poūde. And they ſayd vnto him: Lorde he hath ten pounde. I ſaye vnto you/that vnto all thē that have/it ſhalbe gevē: & from him yͭ hath not/evē that he hath ſhalbe taken from him. Moreover thoſe myne enemys/which wolde not that I ſhuld raigne over them/bringe hider/& ſlee them before me. And when he had thus ſpoken/he proceded forthe before/ aſſendinge vp to Jeruſalem. ✠

To him yͭ hath/ it ſhalbe geven.

Mathew. xiij.b. and.xxv.b. Mar.iiij c

And it fortuned/when he was come nye to Bethphage & Bethany/beſydes moūte olivete/he ſent two of his diſciples ſayinge: Goo ye in to the toune which is over agaynſte you. In the which aſſone as ye are come / ye ſhall finde a colte tyed/wheron yet never man ſate. Lowſe him and bringe him hider. And if eny man axe you/why that ye loowſe him: thus ſaye vnto him/yͤ lorde hath nede of him. E

Mathew. xxi.a. Mar.xj a Betphage. Betanie. Colt.

They that were ſent/went their waye/and founde/evē as he had ſayde vnto thē. And as they were aloosinge yͤ coolte/ the owners ſayde vnto thē: why lowſe ye yͤ coolte? And they ſayde: for yͤ Lorde hath nede of him. And they brought him to Jeſus. And they caſt their raymēt on yͤ colte / & ſet Jeſus therō. And as he wēt/they ſpredde their clothes in yͤ waye. F

Joa.xij.b

And when he was now come / wheare he

ſhuld goo doune frõ the mõute olivete/ yͤ whole multitude of yͤ diſciples began to reioyce/ ⁊ to lawde God with a loude voyce/ for all yͤ miracles yͭ they had ſene ſayinge: Bleſſed be the kynge that cõmeth in the name of the Lorde: peace in heavẽ/ ⁊ glory in the hyeſt. And ſome of yͤ Phariſes of the cõpany ſayde vnto him: Maſter rebuke thy diſciples. He anſwered/ ⁊ ſayde vnto thẽ: I tell you/ yf theſe ſhuld holde their peace/ the ſtones wold crye.

✠ And when he was come neare/ he behelde the citie/ ⁊ wept on it ſayinge: Yf thou haddeſt knowen thoſe thinges which belonge vn thy peace/ evẽ at this thy tyme. But now are they hydde from thyne eyes. For the dayes ſhall come vpõ the/ that thy enemys ſhall caſt a banke aboute the/ and cõpaſſe the rounde/ ⁊ kepe the in on every ſyde/ and make the even with the grounde/ with thy chyldren which are in the. And they ſhall not leve in the one ſtone vpõ another/ becauſe thou kneweſt not the tyme of thy viſitacion.

Mathew. xxiiij. Marke. xiij. a.

B And he went in to the temple/ ⁊ begãne to caſt out them that ſolde therin/ ⁊ them that bought/ ſayinge vnto them/ yt is written: my houſſe is the houſſe of prayer: but ye have made it a den of theves. And he taught dayly in the temple. ✠ The hye Preſtes and the Scribes and the chefe of the people went about to deſtroye him: but coulde not finde what to do. For all the people ſtacke by him/ and gave him audience.

Sellers ⁊ byers.

Mathew. xxj. b. Mar. xj. b Eſa. lvj.

¶ The. xx. Chapter. ✠

Mathew.
xxi.c.
Mar.xi.d

Baptime
of John.

A AND yt fortuned in one of thoſe dayes/ as he taught the people in the temple and preached the goſpell: the hye preſtes and the ſcribes came with the elders/and ſpake vnto him ſayinge. Tell vs by what auctorite thou doeſt theſe thinges? Ether who is he yͭ gave yͤ this auctorite? He anſwered and ſaide vnto thē: I alſo will axe you a queſtiō/ and anſwer me. The baptyme of John: was it from heaven or of men? And they thought with in them ſelves ſayinge: yf we ſhall ſaye from heavē: he will ſaye: why then beleved ye him not? But ⁊ yf we ſhall ſaye of men/all yͤ people will ſtone vs. For they be perſuaded that Jhon is a Prophet. And they anſwered that they coulde not tell whence it was. And Jeſus ſayde vnto them: nether tell J you by what auctorite J do theſe thinges.

Vineyar-
de.
Mar.xii.
Eſa.v.a.
Hier.ii.d

B Then begāne he to put forthe to the people/this ſimilitude. A certayne man planted a vyneyarde/⁊ let it forthe to fermers/⁊ went him ſelfe into a ſtraunge countre for a greate ſeaſon. And when the tyme was come/he ſent a ſervaūt to his tennauntes that they ſhuld geve him of the frutes of the vyneyarde. And the tennauntes dyd bet him/⁊ ſent him awaye empty. And agayne he ſent yet a nother ſervaunt. And they dyd bet him/ ⁊ foule entreated him alſo/⁊ ſent him awaye emptye. Moreover/he ſent the thyrde to/and him they wounded/and caſt out. Then ſayde the lorde of the vyneyarde: what ſhall J do? J will ſende my deare ſonne/him peradventure they will reve

rence

tence/when they ſe him.

C But when the fermers ſawe him/they thought in them ſelves ſayinge: this is the heyre/come let vs kyll him/that the inheritaunce maye be oures. And they caſt him out of the vyneyarde/and kylled him. Now what ſhall the Lorde of the vyneyarde do vnto them? He will come and deſtroye thoſe fermers/and will let out his vyneyarde to other. When they hearde that/they ſayde: God forbyd.

And he behelde them and ſayde: what meaneth this then yͭ is wrytten: The ſtone that the bylders refuſed/the ſame is made yͤ heed corner ſtone? whoſoever ſtomble at that ſtone/ſhalbe broken: but on whoſoever it faul vpon/it wyll grynde him to powder. And the hye Preſtes and the Scribes the ſame howre went about to laye hondes on him/but they feared the people. For they perceaved that he had ſpoken this ſimilitude agaynſt them.

Pſalmo. cxvij.
Ac. iiij. b.
Ro. ix. g.
j. Pe. ij. a.
Eſaie. xxviij.

D And they watched him/and ſent forth ſpies/which ſhuld fayne them ſelves perfecte/to take him in his wordes/and to delyvre him vnto the power and auctorite of the debite. And they axed him ſayinge: Maſter/we knowe that thou ſayeſt & teacheſt ryght/nother cõſidereſt thou eny mãnes degre/but teacheſt the waye of God truly. Is it laufull for vs to geve Ceſar tribute or no? He perceaved their craftynes/& ſayde vnto them: why tẽpt ye me? Shewe me a peny. Whoſe ymage and ſuperſcripciõ hath it? They anſwered

Mathew. xxij. b
Marke. xij. b.
Tribute to Ceſar.
Ro. xiij. b

and ſayde: Ceſars. And he ſayde vnto them:
Geve then vnto Ceſar/that which belongeth
vnto Ceſar: ⁊ to God/that which pertayneth
Saduces to God. And they coulde not reprove his ſay-
inge before the people. But they marvayled E
Mat.xxij at his anſwer/and helde their peace.

Mar.xij. Then came to him certayne of the Sadu-
Deutero ces which denye that ther is eny reſurreccio͂.
.xxv.b. And they axed him ſayinge: Maſter/Moſes
wrote vnto vs/if eny mannes brother dye ha-
vinge a wyfe/⁊ the ſame dye with out yſſue:
that then his brother ſhuld take his wyfe/⁊
reyſe vp ſeede vnto his brother. Ther were ſe-
ven brethren/and the fyrſte toke a wyfe/and
dyed with out children. And the ſeconde toke
the wyfe/⁊ he dyed chyldleſſe. And the thyr-
de toke her/⁊ in lyke wyſe the reſydue of the
ſeven/⁊ leeft no chyldren be hynde them/and
dyed. Laſt of all the woma͂ dyed alſo. Now at
the reſurreccio͂ whoſe wyfe of them ſhall ſhe
be? For ſeven had her to wyfe.

Ieſus anſwered ⁊ ſayde vnto them. The
chyldre͂ of this worlde mary wyves/⁊ are ma-
ryed/but they which ſhalbe made worthy to F
enioye that worlde and the reſurreccion from
deeth/nether mary wyves/nether are maryed/
nor yet can dye eny moare. For they are equall
vnto the angels: ⁊ are the ſonnes of God/in
as moche as they are the chyldre͂ of the reſur-
Ex.iij.b reccion. And that the deed ſhall ryſe agayne/
even Moſes ſignified beſydes the buſſhe/
when he ſayde: the Lorde God of Adraham/⁊
the God of Iſaac/⁊ the God of Iacob. For

He is not the God of the deed / but of them which live. For all live in him. Then certayne of the Phariſes anſwered and ſayde: Maſter thou haſt well ſayde. And after that durſt they not axe him eny queſtion at all.

B Then ſayde he vnto them: how ſaye they that Chriſt is Davids ſonne? And David him ſelfe ſayth in the boke of the Pſalmes: The Lorde ſayde vnto my Lorde / ſyt on my right honde tyll I make thine enemys thy fo the ſtole. Seinge David calleth him Lorde: How is he then his ſonne.

mathew. xxij.d.
mar.xij.d
pſa.cix.a

Then in the audience of all the people / he ſayde vnto his diſciples / beware of the Scribes / which deſyre to goo in longe clothinge: & love gretynges in the markets / and the hyeſt ſeates in the ſynagoges / and chefe roumes at feaſtes / which devoure widdowes houſes / & that vnder a coloure of longe prayinge: the ſame ſhall receave greater damnacion.

mathew. xxiij.
mar.xij.d

¶ The.xxi. Chapter.

A As he beheld / he ſawe the ryche men / how they caſt in their offeringes into the treaſury. And he ſawe alſo a certayne povre widdowe / which caſt in thyther two mites. And he ſayde: of a trueth I ſaye vnto you / this poore wyddowe hath put in moare then they all. For they all have of their ſuperfluyte added vnto the offerynge of God: but ſhe / of her penury / hath caſt in all the ſubſtaunce that ſhe had.

mar.xij.d
Porwedowe.

As ſome ſpake of the tẽple / how it was garneſſhed with goodly ſtones & iewels / he ſayde.

mathew. xxiiij.
mar.xiij.

Deſtruccion of ẏ temple.

de. The dayes will come/whē of theſe thynges which ye ſe/ ſhall not be lefte ſtone apon B ſtone/that ſhall not be throwen doune. And they axed him ſayinge: Maſter whē ſhall theſe thinge be/and what ſigne will therbe/ whē ſuche thinges ſhall come to paſſe.

And he ſayd:take hede/that ye be not deceaved. For many will come in my name ſaying: I am he:and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and of diſſencion:be not afrayd. For theſe thinges muſt fyrſt come:but the ende foloweth not by ⁊ by. Then ſayd he vnto thē: Nacion ſhall ryſe agaynſt nacion / and kingdom agaynſt kyngdome/and greate erthqua- C kes ſhallbe in all quarters / and honger / and peſtilence:and fearfull thinges. And greate ſignes ſhall therbe from heven.

But before all theſe / they ſhall laye their hondes on you/ and perſecute you/delyueringe you vp to the ſinagoges and into preſon/ and bringe you before kynges and rulers for my names ſake. And this ſhall chaunce you for a teſtimoniall. Let it ſticke therfore faſte in youre hertes/not once to ſtody before/what ye ſhall anſwere:for I will geve you a mouth ⁊ wiſdome/where agaynſte/all youre adverſaryes ſhall not be able to ſpeake nor reſiſt. Ye ⁊ ye ſhalbe betrayed of youre fathers and mothers/ and of youre brethren / and kynſmen/ and lovers/aud ſome of you ſhall they put to deeth. And hated ſhall ye be of all men for my names ſake. Yet ther ſhall not one heer of you

A promiſe.

re heedes periſſhe. With youre pacience *poſſeſſe youre ſoules.

Poſſeſſe wynne or ſave.

And when ye ſe Jeruſalem beſeged with an hoſte/then vnderſtonde that the deſolaciō of the ſame is nye. Then let them which are in Jewrye flye to the mountaynes. And let them which are in the middes of it/departe oute. And let not them that are in other countreis/enter ther in. For theſe be the dayes of vengeance/to fulfill all that are writtē. But wo be to them that be with chylde/ & to them that geve ſucke in thoſe dayes: for ther ſhal be greate trouble in the londe/and wrath over all this people. And they ſhall fall on the edge of the ſwearde/and ſhalbe leed captive/ into all naciones. And Jeruſalem ſhalbe trooden vnder fote of the gentyls/vntyll the tyme of the gentyls be fulfilled.

mathew. xxiiij. mar.xiij. dani.ix.

E ✠ And ther ſhalbe ſignes in the ſunne/ād in the mone/and in the ſtarres:and in yͤ erth the people ſhalbe in ſoche perplexite/ yͭ they ſhall not tell which waye to turne them ſelves. The ſee and the waters ſhall roore/& mēnes hertes ſhall fayle them for feare/ and for lokinge after thooſe thinges which ſhall come on the erth. For the powers of hevē ſhall move. And then ſhall they ſe the ſonne of mā come in a clowde with power and greate glory. When theſe thinges begyn to come to paſſe:then loke vp/and lifte vp youre heddes for youre redemcion draweth neye.

mathew. xxiiij. Mar.xiij. eſaie. xiij.b. eze.xxxi Joel.iij.c

And he ſhewed thē a ſimilitude: beholde yͤ fygge tree/& all other trees/when they ſhute forth their buddes/ ye ſe and knowe of youre awne ſelves that ſommer is then nye at hōd. So lyke wyſe ye (when ye ſe theſe thinges come to paſſe) vnderſtonde / that the kyngdome of God is neye. Verely I ſaye vnto you: this generacion ſhall not paſſe/ tyll all be fulfilled. Heaven ⁊ erth ſhall paſſe: but my wordes ſhall not paſſe. ✠

✠ Take hede to youre ſelves/ leſt youre hertes be overcome with ſurfettinge and dronkennes and cares of this worlde: and that/ that daye come on you vnwares. For as a ſnare ſhall it come on all them that ſit on the face of the erthe. Watche therfore continually and praye/ that ye maye obtayne grace to flye all this that ſhall come/ ⁊ that ye maye ſtonde before the ſonne of man. ✠ G

Watche

In the daye tyme/ he taught in the temple/ and at night/ he went out/ and had abydinge in the mount olivete. And all the people came in the morninge to him in the temple/ for to heare him.

¶ The. xxii. Chapter. ✠ A

Mathew. xxvj.
Ma..xiiij

The feaſte of ſwete breed drue nye whiche is called eſter/ and the hye preſtes and Scribes ſought how to kyll him/ but they feared the people. Then entred Satan into Iudas/ whoſe ſyr name was Iſcariot (which was of the nombre of the twelve) ⁊ he went his waye ⁊ cōmuned with the hye Preſtes and officers / how he might betraye him to them. And they were glad: ⁊ promyſed to geve him money. And he conſented

Mathew. xxvj.
Chriſt is betrayed.

and ſought oportunite to betraye him vnte them/when the people were awaye.

Mathew. xxvj. mar. xiiij

F Then came yᵉ daye of ſwete breed/when of neceſſite the eſterlambe muſt be offered. And he ſent Peter & John. ſayinge: Goo & prepare vs the eſter lambe/ that we maye eate. They ſayde to him. Where wilt thou / yᵗ we prepare? And he ſayd vnto them. Beholde when ye be entred into the cite / ther ſhall a man mete you bearinge a pitcher of water/ him folowe into the ſame houſſe yᵗ he entreth in/ & ſaye vnto yᵉ good mã of yᵉ houſſe. The maſter ſayeth vnto y: where is yᵉ geſt chamber/where I ſhall eate myne eſter lambe wᵗ my diſciples? And he ſhall ſhew you a greate parloure paved. Ther make redy. And they wẽt & foũde as he had ſayd vnto thẽ: & made redy yᵉ eſter lambe.

Eſter lãbe.

G And when the houre was come/he ſate doune and the twelve Apoſtles with him. And he ſayde vnto them: I have inwardly deſyred/ to eate this eſter lambe with you before yᵗ I ſuffre. For I ſaye vnto you: hence forthe / I will not eate of it eny moore/ vntill it be fulfilled in the kingdome of God. And he toke the cup/& gave thankes/ & ſayde. Take this/ and devyde it amonge you. For I ſaye vnto you: I will not drinke of the frute of the vyne/vntill the kingdome of God be come.

mathew. xxvj. mar. xiiij j.cor.xj.

And he toke breed/gave thankes/and gave to them/ſayinge: This is my body which is geven for you. This do in the remembraunce of me. Lykewyſe alſo/when they had ſupped/ he toke the cup ſayinge; This cup is the ne-

The ſacrament is inſtitute.

we teſtament / in my bloud / which ſhall for you be ſhedde.

mathew. xxvj. mar. xiiij ioa. xiij. c pſa. xl. c.

Yet beholde / the honde of him that betrayeth me / is with me on the table. And yͤ ſonne of man goeth as it is appoynted: But wo be to yͤ man by whom he is betrayed. And they began to enquyre amõge them ſelves / which of them it ſhuld be / that ſhuld do that.

Greateſt

mathew. xx. d mar. x. f.

✠ And ther was a ſtryfe amõge thẽ / which of them ſhuld be taken for the greateſt. And he ſayde vnto them: the kynges of the gẽtyls raygne over them / and they that beare rule over them / are called gracious lordes. But ye ſhall not be ſo. But he that is greateſt amonge you / ſhalbe as the yongeſt: and he that is chefe / ſhalbe as the miniſter. For whether is greater / he that ſitteth at meate: or he that ſerveth? Is not he that ſitteth at meate? And I am amõge you / as he that miniſtreth. Ye are they which have bidden with me in my temptacions. And I apoynt vnto you a kyngdome / as my father hath appoynted to me: that ye maye eate and drynke at my table in my kyngdome / and ſit on ſeates / and iudge the twelve tribes of Iſrael. ✠ C

Simons fayth fayleth not.

mathew. xxvj. mar. xiiij

And the Lorde ſayde: Simon / Simon beholde Satan hath deſired you / to ſifte you / as it were wheate: but I have prayed for the / that thy faith fayle not. And when thou arte converted / ſtrengthe thy brethrẽ. And he ſayd vnto him. Lorde I am redy to go with the in to preſon / & to deth. And he ſayde: I tell the Peter / the cocke ſhall not crowe this daye / tyll thou have thryſe denyed yͭ thou kneweſt me.

And he ſayde vnto them: when I ſent you with out wallet and ſcripe ⁊ ſhoes: lacked ye eny thinge? And they ſayd/ no. And he ſayde to them: but nowe he that hath a wallet let him take it vp and lykewyſe his ſcrippe. And he that hath no ſwearde/ let him ſell his coote and bye one. For I ſaye vnto you/ that yet/ that which is written/ muſt be performed in me: even with the wycked was he nombred. For thoſe thinges which are written of me/ have an ende. And they ſayde: Lorde/ beholde here are two ſweardes. And he ſayde vnto them: it is ynough.

By a ſwerde.
eſai. liiij.

Two ſwerdes.

And he came out/ and went as he was wonte/ to mounte olivete. And the diſciples folowed him. And when he came to the place/ he ſayde to thē: praye/ leſt ye fall into temptaciō.

mathew. xxvj.
mar. xiiij
ioa. xviij

And he gate him ſelfe from them/ about a ſtones caſt/ ⁊ kneled doune/ ⁊ prayed/ ſayinge: Father yf thou wilt/ withdrawe this cup frō me. Nevertheleſſe/ not my will/ but thyne be fulfilled. And ther appered an angell vnto him from heaven/ confortinge him. And he was in an agonye/ ⁊ prayed ſomwhat longer. And hys ſweate was lyke droppes of bloud/ tricklynge doune to the grounde. And he roſe vp from prayer ⁊ came to his diſciples/ ⁊ founde them ſlepinge for ſorowe/ and ſayde vnto them: Why ſlepe ye? Ryſe and praye/ leſt ye fall into temptacion.

Chriſt armeth him ſelfe agaynſt his paſſion.

An angel cōforteth him.

He ſweteth bloude.

Whill he yet ſpake: beholde/ ther came a company/ and he that was called Judas/ one

Eare is ſmyttẽ of

of the twelve/wẽt before them/ & preaſed nye vnto Jeſus to kyſſe him. And Jeſus ſayd vnto him: Judas/betrayeſt thou ỷ ſonne of man with a kyſſe? When they which were about him ſawe what wolde folow/they ſayde vnto him. Lorde/ſhall we ſmite with ſwearde. And one of them ſmote a ſervaũt of ỷ hieſt preſte of all/ & ſmote of his right eare. And Jeſus anſwered & ſayd: Soffre ye thus farre forthe. And he touched his eare/and healed him.

F

mathew. xxvj.
mar. xiiij
Jo. xviij.

Then Jeſus ſayde vnto the hye preſtes and rulers of the temple & the elders which were come to him. Be ye come out / as vnto a thefe with ſweardes and ſtaves? When J was dayly with you in the tẽple / ye ſtretched not forth hondes agaynſt me. But this is even youre very houre/and the power of darckenes. Then toke they him/and ledde him / and brought him to the hye preſtes houſſe. And peter folowed a farre of.

mathew. xxvj.
mar. xiiij
ioa. xviij

Peter denieth.

When they had kyndled a fyre in the middes of the palys/and were ſet doune to geder Peter alſo ſate doune amonge them. And wone of the wenches/behelde him as he ſate by the fyer/and ſet good eyeſight on him & ſayde: this ſame was alſo with him. Then he denyed hym ſayinge: woman J knowe him not And after a lytell whyle/another ſawe him & ſayde: thou arte alſo of them. And Peter ſayd man J am not. And aboute the ſpace of an houre after / another affirmed ſayinge: verely even this felowe was with hym / for he is of Galile / & Peter ſayde: mã J woote not

G

what thou sayeſt. And immediatly whyll he yet ſpake / the cocke crewe. And the Lorde tourned backe and loked apon Peter. And Peter remembred the wordes of the Lorde / how he ſayde vnto him / before yͤ cocke crowe / thou ſhalt denye me thryſe. And Peter went out / and wepte bitterly.

5 And the men that ſtode about Jeſus / mocked him / ⁊ ſmoote him / and blyndfolded him / ⁊ ſmoote his face. And ayed him ſayinge: arede / who it is that ſmoote yͤ? And many other thinges deſpytfullye ſayd they agaynſt him.

Christ is mocked.

And aſſone as it was daye / the elders of the people ⁊ the hye preſtes ⁊ ſcribes / came to geder ⁊ ledde him into their counſell ſayinge: arte thou very Chriſt? tell vs. And he ſayde vnto thẽ: yf J ſhall tell you / ye will not beleve And yf alſo J axe you / ye will not anſwere me / or let me goo. Herafter ſhall the ſonne of man ſit on the ryght honde of the power of God. Then ſayde they all: Arte thou then the ſonne of God? He ſayd to them: ye ſaye yͭ J am. Then ſayde they: what nede we eny further witnes? We oure ſelves have herde of his awne mouthe.

Mathew. xxvij.
mar. xv.
ioa. xviij

¶ The.xxiii.Chap.

1 And the whole multitude of them aroſe / ⁊ ledde him vnto Pylate. And they beganne to accuſe him ſayinge: We have founde this felowe pervertynge the people / and forbiddynge to paye tribute to Ceſar: ſayinge / that he is Chriſt a kynge. And Pylate apposed him ſayinge: arte thou the kynge of the iewes? He anſwered him and ſayde:

He is delyvered to Pilate

mat. xvij
mar. xvij.
marke. xxvij.
and. xv. c
ioa. x, viij

thou ſayeſt it. Then ſayde Pylate to the hye preſtes/and to the people: I fynde noo faute in this man. And they were the moore fearce ſayinge. He moveth the people / teachynge thorowout all Jewry/and beganne at Galile/ even to this place.

He is ſent to Herode.

When Pilate hearde mencion of Galile/he axed whether the mā were of Galile. And aſſone as he knewe that he was of Herodes iuriſdiccion/he ſent him to Herode/which was alſo at Jeruſalem in thoſe dayes. And when Herode ſawe Jeſus/he was excedinglie gladde. For he was deſyrous to ſe him of a longe ſeaſon/becauſe he had hearde many thinges of him/⁊ truſted to have ſene ſome myracle done by him. Then queſteoned he with him of many thinges. But he anſwered him not one worde. The hye preſtes and ſcribes/ſtode forthe ⁊ accuſed him ſtraytly. And Herod wͭ his men of warre/deſpyſed him/and mocked him/and arayed him in whyte/and ſent him agayne to Pylate. And the ſame daye Pylate and Herod were made frendes togeder. For before they were at variaunce. B

He holdeth his peace.

Pilate ⁊ Herode are become frendes.

mathew. xxvij.
mar. xv.
Jo. xviij.
and. xix c

And Pylate called to geder the hye preſtes and the rulers/and the people/⁊ ſayde vnto them: Ye have brought this man vnto me/as one that perverted the people. And beholde I have examined him before you/⁊ have founde no faute in this man/of thoſe thinges where of ye accuſe him. No nor yet Herode. For I ſent you to him: and lo no thinge worthy of deeth is done to him. I will therfore chaſten C him ⁊ let him lowſe. For of neceſſite/he muſt have let one lowſe vnto them at that feaſt.

And all the people cryed atonce ſayinge: awaye with him/⁊ delyvre to vs Barrabas: which for inſurreccion made in the cite/⁊ morther/was caſt into preſon. Pylate ſpake agayne to them willynge to let Jeſus lowſe. And they cryed ſayinge: Crucify him/Crucify him He ſayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cauſe of deeth in him. I will therfore chaſten him / and let him lowſe. And they cryed with loude voyce/ and required that he myght be crucifyed. And the voyce of them and of the hye Preſtes prevayled.

Bartabas.

And Pylate gave ſentence that it ſhuld be as they required and let lowſe vnto them/ him that for inſurreccion and morther/ was caſt into preſon/whom they deſyred: ⁊ delyvered Jeſus to do with him what they wolde. And as they ledde him awaye/they caught one Symon of Syrene/commynge out of the felde:and on him layde they the croſſe/to beare it after Jeſus.

Simon of Sirene

And ther folowed him a greate company of people and of wemen/which wemē bewayled and lamented him. But Jeſus turned backe vnto them/and ſayde: Doughters of Jeruſalem wepe not for me:but wepe for youre ſelves and for youre chyldren. For beholde/the dayes will come/when men ſhall ſaye:happy are the baren and the wombes that never bare/ and the pappes which never gave ſucke.

mathew.xxvij.
mar.xv.b

eſa.liiij.a
gala.iiij.

eſai.ii.a. Then ſhall they beginne to ſaye to the moun-
oſee.x.b taynes/fall on vs: and to the hilles/cover vs.
apo.ix.b For yf they do this to a grene tree/what ſhal-
be done to the drye?

And ther were two evyll doers ledde with E
him to be ſlayne. And when they were come
mathew. xxvij. to the place/which is called Calvary / there
they crucified him/and the evyll doers/one on
mar.xv b ryght honde/and the other on the lefte. Then
ioa.xix b ſayde Jeſus: father forgeve them / for they
mathew. xxvij. woot not what they do. And they parted his
mar.xv b rayment/and caſt loottes. And the people ſto-
de and behelde.

He is mocked. And the rulers mocked him with thẽ ſay-
ing: he holpe other men/let him helpe him ſel-
fe/yf he be Chriſt the choſen of god. The ſou-
diers alſo mocked him/& came and gave him
veneger and ſayde: yf thou be that kynge of yͤ
Jewes/ſave thy ſilfe. And his ſuperſcripciõ
was writtẽ over him/in greke / in latine and
Ebreu: This is the kynge of the Jewes.

And one of the evyll doers which hanged/ F
rayled on him ſayinge: If thou be Chriſt ſave
thy ſelfe and vs. The other anſwered and re-
buked him ſayinge. Nether feareſt thou god/
becauſe thou arte in the ſame damnacion?
We are ryghteouſly puneſſhed/for we recea-
ve accordynge to oure dedes: But this man
hath done nothinge amyſſe. And he ſayde vn-
to Jeſus: Lorde remember me when thou co-
meſt into thy kyngdome. And Jeſus ſayde
vnto him: Verely I ſaye vnto the/to daye ſhalt
Paradiſe thou be with me in Paradyſe.

And it was about the ſixt houre. And ther came a darcknes over all the londe/vntyll yͤ nynth houre/and the ſonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. And Jeſus cryed with a greate voyce and ſayd: Father/into thy hondes I cōmende my ſprete. And when he thus had ſayd/he gave vp the gooſt. When yͤ Centurion ſawe what had happened/he glorified God ſayinge: Of a ſurtie this man was perfecte. And all the people that came to geder to that ſight/beholdynge the thinges which were done: ſmoote their beſtes/and returned home. And all his acquayntaunce/and the wemen/that folowed him from Galile/ſtode a farre of beholdynge theſe thinges.

Vayle.

He geueth vp the ghoſt.

His frendes ſtonde a farre of.

And beholde ther was a man named Joſeph/a councelloure/and was a good man & a iuſte/& dyd not conſent to the counſell and dede of them/which was of Aramathia/a cite of the Jewes: which ſame alſo wayted for yͤ kyngdome of God: he went vnto Pilate/& begged the boddy of Jeſus/and toke it doune/& wrapped it in a lynnen clooth/and layed it in an hewen toumbe/wherin was never man before layed. ✠ And that daye was yͤ Saboth even/& the Saboth drue on. The wemen that folowed after/which came with him from Galile/behelde the ſepulcre and how his body was layed. And they returned & prepared odoures and oyntmētes: but reſted the Saboth daye/accordynge to the commaundement.

mathew. xxvij. mar. xv. Jo. xix. ¶ Joſeph of Arimathia.

¶ The. xxiiii. Chapter. ✠

On the

mar.xvi. Joh.xx.a ON the morowe after the ſaboth / erly A
in the morninge/ they came vnto the
toumbe ⁊ brought the odoures which
they had prepared ⁊ other wemen with them
And they founde the ſtone rouled awaye frō
the ſepulcre/and went in:but founde not the
body of the Lorde Jeſu. And it happened/as
they were amaſed therat: Beholde two men
ſtode by them in ſhynynge veſtures. And as
they were a frayde/and bowed doune their faces
to the erth:they ſayd to them:why ſeke ye
the lyvinge amonge the deed? He is not here:
but is ryſen. Remember how he ſpake vnto
mathew. xxvij.d. mar.ix.a you/when he was yet with you in Galile/ſayinge:
that the ſonne of man muſt be delyvered
into the hondes of ſynfull men/and be crucified/ B
and the thyrde daye ryſe agayne.

And they remembred his wordes/⁊ returned
from the ſepulcre/and tolde all theſe thinges
vnto the eleven/⁊ to all the remanaunt.
It was Mary Magdalen and Joanna/⁊ Mary
Jacobi/⁊ other that were with thē/which
tolde theſe thinges vnto the Apoſtles/⁊ their
wordes ſemed vnto them fayned thinges/
Peter runeth to yͤ grave. nether beleved they them. Then aroose Peter
and ran vnto the ſepulcre/and ſtouped in
and ſawe the lynnen clootheſ layde by them
ſelfe/and departed wondrynge in him ſelfe
at that which had happened. ✠

✠ And beholde/two of them went that ſame C
daye to a toune which was frō Jeruſalem
about thre ſcoore forlonges/ called Emaus:
Emaus. and they talked togeder of all theſe thinges

that had happened. And it chaunſed/as they cōmened togeder ⁊ reaſoned/that Ieſus him ſelfe drue neare/⁊ went with them. But their eyes were holden/that they coulde not knowe him. And he ſayde vnto them: What maner of cōmunicacions are theſe that ye have one to another as ye walke/⁊ are ſadde. And the one of them named Cleophas/anſwered and ſayd vnto him: arte thou only a ſtraunger in Ieruſalem/⁊ haſte not knowen the thinges which have chaunſed therin in theſe dayes? To whom he ſayd: what thinges?

And they ſayd vnto him: of Ieſus of Nazareth which was a Prophet/myghtie in dede/⁊ worde/before god/⁊ all the people. And how the hye preſtes/⁊ oure rulers delyvered him to be condempned to deeth: and have crucified him. But we truſted that it ſhuld have bene he that ſhuld have delyvered Iſrael. And as touchynge all theſe thinges/to daye is even the thyrd daye/that they were done.

D Ye and certayne wemen alſo of oure company made vs aſtonyed/which came erly vnto the ſepulcre/and founde not his boddy: and came ſayinge/that they had ſene a viſion of angels/which ſayde that he was alyve. And certayne of them which were with vs/went their waye to the ſepulcre/and founde it even ſo as the wemen had ſayde: but him they ſawe not.

And he ſayde vnto thē: O foles and ſlowe of herte to beleve all yͭ the prophetes have ſpoken. Ought not Chriſt to have ſuffred theſe thin-

ſe thinges/⁊ to enter into his glory? And he began at Moſes/⁊ at all the prophetes/⁊ interpreted vnto them in all ſcriptures which D
were wrytten of him. And they drue neye vnto the toune wich they went to. And he made as though he wolde have gone further. But they conſtrayned him ſayinge: abyde with vs/ for it draweth towardes nyght/⁊ the daye is farre paſſed. And he went in to tary with thē.

And it came to paſſe as he ſate at meate wͭ them/he toke breed/bleſſed it/brake and gave to them. And their eyes were openned/⁊ they E
knewe him: and he vnniſſhed out of their ſyght. And they ſayde betwene them ſelves: dyd not oure hertes burne with in vs/whyll he talked with vs by the waye/and as he opened to vs the ſcriptures? And they rooſe vp the ſame houre/and returned agayne to Jeruſalem/and founde the eleven gadered to geder and them that were with them/which ſayde: the Lorde is ryſen in dede/and hath apered to Simon. And they tolde what thinges was done in the waye/and how they knewe him in breakynge of breed. ☩

mathew. xxviij. mar. xvj. ioa. xx. c

As they thus ſpake ✠ Jeſus him ſelfe ſtode in ẏ myddes of them/⁊ ſayde vnto them: F
peace be with you. And they were abaſſhed ⁊ afrayde/ſuppoſinge yͭ they had ſene a ſprete. And he ſayde vnto thē: Why are ye troubled/ ⁊ why do thoughtes aryſe in youre hertes? Beholde my hondes ⁊ my fete/that it is even my ſelfe. Handle me ⁊ ſe: for ſpretes have not fleſſhe ⁊ bones/as ye ſe me have. And when he had

he had thus ſpoken/he ſhewed them his hondes and his fete. And whyll they yet beleved not for ioye/and wondred/he ſayde vnto thē: Have ye here eny meate? And they gave him a pece of a broyled fiſſhe/and of an hony combe. And he toke it/and ate it before them.

And he ſayde vnto thē. Theſe are the wordes/which I ſpake vnto you/whyll I was yet with you: that all muſt be fulfilled which were written of me in the lawe of Moſes/& in the Prophetes/& in the Pſalmes. Then openned he their wyttes/that they myght underſtond the ſcriptures/and ſayde vnto them. Thus is it written/& thus it behoved Chriſt to ſuffre/and to ryſe agayne from deeth the thyrde daye/and that repentaunce and remiſſion of ſynnes ſhuld be preached in his name amonge all nacions/ ✠ and muſt beginne at Jeruſalem. And ye are witneſſes of theſe thinges. And beholde/I will ſende the promes of my father apon you. But tary ye in yͤ cite of Jeruſalem/vntyll ye be endewed with power from an hye.

He geueth yͤ keyes.

Pſalmo. xviij.

acto. j. & ioa. xvj.

And he ledde thē out into Bethany/& lyfte vp his hondes/& bleſt them. And it cam to paſſe/as he bleſſed thē/he departed from thē/& was caryed vp in to heven. And they worſhipped him/& returned to Jeruſalem with greate ioye/and were continually in the temple/prayſinge and laudinge God. Amen.

Acto. j. & mar. xvi. d.

¶ Here endeth the Goſpell of
Sayncte Luke.